A HISTORY
OF THE
WITTENBERG SYNOD

ERNSBERGER

This Book Presented to

Winebrenner Seminary Library

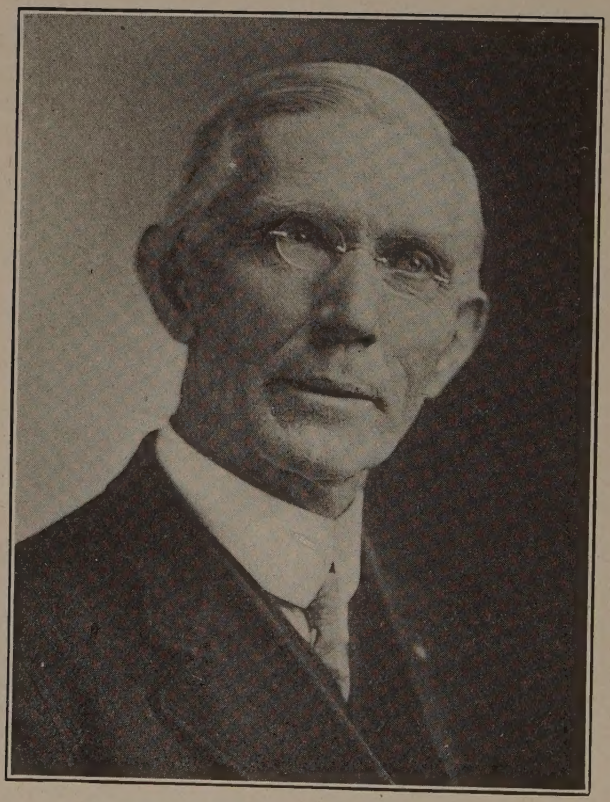
by

Prof. Harvey Gossard

LIBRARY
WINEBRENNER THEOLOGICAL
SEMINARY

from. your Mother

this is Heavy. book
and for Luther after his
father. death



C. S. Ernsberger, D. D.

A HISTORY

OF THE

WITTENBERG SYNOD

OF THE

GENERAL SYNOD

OF THE

Evangelical Lutheran Church

1847—1916

By C. S. ERNSBERGER, D.D.

Together with
A Brief Sketch of Each Congregation of the Synod
Edited by the Same Author

Published by the Authority of the Synod

PRINTED FOR THE SYNOD
BY THE
LUTHERAN BOOK CONCERN
COLUMBUS, OHIO
1917

LIBRARY
WINEBRENNER THEOLOGICAL
SEMINARY

"Thus saith Jehovah, stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls."

—Jeremiah VI: 16.

"There is no Past so long as Books shall last."

— Bulwer-Lytton.

Dr. M. W. Hamma

85- 1050

MYERS' HALL, WITTENBERG COLLEGE

Hamma Divinity Hall

CONTENTS

FOREWORD

INTRODUCTION

CHAPTER I. The Pioneers of Wittenberg Synod.

CHAPTER II. Organization and Constitution.

CHAPTER III. Period of Expansion.

CHAPTER IV. Educational Progress.

CHAPTER V. The Sunday-School and Young People.

CHAPTER VI. Missionary Growth.

CHAPTER VII. Financial Development.

CHAPTER VIII. Church Organizations.

CHAPTER IX. Statistical Tables.

CHAPTER X. Appendices.

FOREWORD

AT the sixty-fourth convention of Wittenberg Synod, in 1910, assembled at Mansfield, Ohio, a resolution was adopted instructing its President to appoint a Historian who shall solicit and gather material for the future publication of a History of the Synod. At the closing session, the President appointed the Rev. C. S. Ernsberger. Shortly after, through the church papers, he called for the appointment by each pastor of a local Historian to assist in gathering the necessary material for such a record. Not over a half dozen of the pastors responded within the following Synodical year and but little progress was made. Another year passed while the Historian was busy with the beginnings of a new work entrusted to his hands, — that of Field Secretary of Wittenberg College, — and nothing was done. At the Convention of Synod in 1912, in Nevada, Ohio, a new impetus was given to the work by the Historian presenting a series of questions to each pastor in the Synod, calling for definite data, covering the complete sketch of each organization; and the Synod's appropriating the sum of $100.00 for the use of the Historian in collecting and preparing the necessary material, answers to these questions to be forwarded to the Historian by Jan. 1, 1913. But one-third of the pastors responded to this call. Time was extended to January 1, 1914, with but few additional responses. Another request was made through the church papers,

to which several responded. In October, 1914, Synod associated two persons with the Historian as a Committee and authorized this Committee to proceed with the editing and publishing of the history, after March 1, 1915, awaiting that time to receive historical sketches from congregations to constitute one of the closing chapters. The history is not complete, and no one can know this so well as the historian. This is due in the main to incomplete records; to lack of detail in printed reports of minutes, and sometimes incorrectness of data. Over and over again the author has gone in careful investigation and efforts to verify and then has failed in some cases to arrive at the facts. But he has done his best and hopes for charitable judgment. He wishes to gratefully acknowledge the aid extended him by members of the committee and others who have rendered kindly assistance in the preparation of sketches. May the reading of these pages inspire to greater love and loyalty to our beloved Church.

C. S. ERNSBERGER.

C. S. ERNSBERGER,
E. H. DORNBLASER,
J. H. CULLER,
Committee.

INTRODUCTION

NO one can note the events in the settlement, extension, and growth of the Lutheran Church in this western country without a profound impression of the reality of God's guiding hand and protecting providence. God is in the midst of his church. "She shall not be moved; God shall help her and that right early." It surely was God "that brought her across the waters, that laid her foundations in this land", and protected her in every crisis through which she must pass. The secret of it all is doubtless to be found in the place the Lutheran Church has given to the ever and all-quickening Word. This Word has given vitality and permanency to all her movements. It has formed the bond of her confessional fidelity, inspired her church loyalty and maintained among her people a religious conviction and enthusiasm that has made efficient her organization along all lines of Christian activity. Whether we study her history in separate sections, or over the whole field, we find a people of diverse languages, mostly foreign, widely separated, and without true knowledge of each other and often devoid of mutual sympathy, without regular worship, without a common literature, or educational facilities, and lacking in every form of organization. In such a divided state, it was only natural that they should be misunderstood and misrepresented by other Churches and even become the prey of other denominations. It

was fortunate for our Church, however, that she had fought though not to the finish, her battles with heterodoxy and unbelief which have been unsettling the faith of other denominations, in her earlier history across the seas, so that she could not be permanently swayed from her historic beliefs and methods, and so she had the advantage in this respect over her Puritan children, denominationally. She has been taught by her own experience in the past half century, some things relative to the wisdom of sound and scriptural methods in her propaganda. She has tested the value of methods. In her polyglot character and variety and scope of her customs and usages, she finds ample suggestions for the solution of the problems of her adjustment to the demands of the age and of the countries she occupies. Firmly grounded in her symbols, she not only holds a safe position in clear and definite statements of doctrine, but also a conservative attitude toward all the changes incident to the development of church life and individual conduct. She will abide by her custom of inculcating this faith in her children. Her adherence to the approved methods of catechization, and advanced Christian education is no idle boast. It is her only well founded hope in meeting the taint and training of godlessness in the schools of the state. She thus duly cares for her own and yet by faithful preaching of the Word, seeks to evangelize the masses of the unchurched and unsaved around her. She has, notwithstanding her polyglot character and her varied educational training, come to realize her doctrinal unity within all her divisions, and is, with astonishing rapidity, making for herself a first place among the

churches of Christendom. With all these facts, constantly in the foreground, it is no small task to trace the movements or sketch into the merest outline, the authentic data of any section of her history. Of the settlements of Lutherans and the growth of the Lutheran Church in the state of Ohio, many records, historical and biographical, have been made. From all of these accounts, the greater number of which are fragmentary, it is the duty of the Historian to glean if possible, such facts as are supported by the best testimony. At best, numerous imperfections and inaccuracies are to be found in all histories, and church histories are no exception.

Also in the farther west, there were congregations and synods, professing the Lutheran faith, which claimed to be the true and legitimate descendants of the Reformer, — and that they held the doctrines of the Lutheran Church in their purity. To the apparent neglect of personal piety, — the fruits of the spirit, and a living faith—an undue importance was attached to the formalities of the religious life. Thus the evangelical character of the doctrines of the whole Lutheran Church was brought into question by other denominations. The English speaking portion of the Lutheran faith was brought face to face with a stern prejudice that required years to overcome. This unfortunate disparity and disagreement had much to do in retarding the growth of the General Synod Lutheran Church in the middle west, necessitating as it seemed to some, a sort of re-formation. Nowhere were these conditions more in evidence than on the territory of Wittenberg Synod. Still farther, among the obstacles to her planting and growth was the late-

ness of her beginning. Ohio had advanced in her statehood forty years and more. Agriculture, commerce, the arts and sciences had advanced far toward perfection. The population had increased to over one and a half million. The state ranked third in the Union when the Lutheran Church began her work. For nearly a half century, cities and towns had been building and other denominations of Christian people, more politic and timely, and full of energy, had planted churches everywhere. Their congregations grew with the population. Their people were identified with every public movement and interest in the community. They planted schools with their churches and were prospering everywhere, when Lutheran people began to form settlements and organize. Nor could our people adopt altogether the wisest methods. They were for the most part a rural people. Instead therefore of occupying the centers of population and organizing in the cities, they had to be content to occupy the smaller towns and country places. As they were late coming into the field, they were tardy in occupying the cities.

No matter how well she might do her own work, or how faithfully she might use the opportunities left to her, the Lutheran Church in such a situation, must work to disadvantage in comparison with other denominations around her.

Her obligations were first to her own people, — to seek them out and afford to them a church home among those of her own faith. No less an obligation pressed upon her to share with other Christian churches the work of evangelizing the masses of alien and unchurched people around them. How well she

has met these obligations the pages of this history will, in some measure, at least, disclose. In the first chapter, especially, the historian has followed very closely, in continuous pages, the autobiographies of Revs. F. J. Ruth and Dr. Joshua Crouse (the latter in manuscript form), the only authentic and connected records of the events of this period.

CHAPTER I

The Pioneers of Wittenberg Synod

ALTHOUGH there were Lutheran families scattered here and there among the immigrants to Ohio, there were no distinctively Lutheran settlements known until after Ohio became a state. Nor were there any Lutheran ministers on the ground who conducted any regular religious services during the territorial period. After the territory had been organized into a state, immigration greatly increased and Lutheran communities were founded. The first were in those counties which were largely German, such as Fairfield, Pickaway, Montgomery, Stark, Columbiana, Jefferson and others. Here and there, where they lived near enough, they met in private houses for worship, one of them reading a sermon and the others taking the parts of prayer and sacred song. They were accustomed to many privations. They were inured to severe toil for a livelihood and had few comforts and no conveniences. No discomforts, however, were so lamented among them, as the absence of church and school. They could be cheerful and happy amid all physical necessities. The destitution which they felt most keenly was the want of religious worship and the instruction of their children. It was a long time that they had to wait for the Holy Sacraments for themselves and their children. They often poured out their hearts' deepest longings to the Great Head of the Church for pastors

to lead them in devotions and Christian service. They made application to the Synod of Pennsylvania for traveling missionaries. Their prayers and pleas were heard. The first two that were sent to Ohio, were Rev. Geo. Forster, into Fairfield County, and Rev. John Stough (Stauch), into Columbiana County in 1805. In Montgomery County, there came nearly at the same time, Revs. Mann, Markert, and Simon, and a little later, Paul Henkel. Others followed until in 1812, there were a dozen or more, including Revs. Stough, Forster, Weygandt, Meyer, Huet, Heim, Reinhard, Leist, Steck, Simon, Henkel and Butler. These together in their first meeting on October 17, 1812, organized the first special Conference of Lutheran Ministers in Ohio. This Conference was organized at the home of pastor Weygandt in Washington County, Pennsylvania, just across the state line. These special Conferences met annually until 1818 when the first Synod of Ohio was organized at Somerset, Perry County, Ohio, September 14. This Synod, or Special Conference as it was called, was the origin and beginning of the Joint Synod of Ohio. The period prior to 1818, is, strictly speaking, the early pioneer period of Lutheranism in Ohio. Later, Rev. F. J. Ruth, as a traveling missionary commissioned by the Synod of Maryland and Virginia, came to Ohio in the autumn of 1831, on horseback, from Fredericktown, Md., landing at New Philadelphia. In his autobiography, he says,[1] "After a few days' rest in the home of a Mr. Bull, to whom I had a letter of introduction, I preached twice in the Court House to re-

[1] Autobiog., pp. 16-20.

spectable and attentive audiences. While there I became acquainted with Dr. Samuel Stough, a son of Rev. John Stough of the Lutheran Church. The Doctor expressed a most earnest desire that I should visit Ashland, Ohio, and gave me a letter of introduction to his brother, who resided at that place. In due time, I visited Ashland and called on his brother Jonas Stough and was most kindly received by him and his estimable wife. In this place, I visited, in company with Mr. Stough, several Lutheran families in the village and vicinity, and preached in the evening to the people of the town."

His commission to Ohio included the towns of New Philadelphia, Mansfield, Mt. Vernon, Delaware, Columbus, Chillicothe, Circleville, and Sinking Springs, in Highland County. Leaving Ashland, whither he had turned aside at the instance of the son of Father Stough—the only missionary who had come into that region before him—he proceeded to Mansfield, stopping at the Wiler House. At Mansfield, he found three Lutheran people, Jacob Hammer and wife, and George Cocher. He found no opportunity to preach there at that time because of a Methodist Conference being in session in the village. Upon the advice of friends there, he visited the community of the Mt. Zion Church, eight miles east, and spent a night in the home of Jacob Culler, grandfather of the Revs. Drs. J. H. Culler and C. S. Ernsberger. The Lutheran people in the neighborhood of what is now the Mt. Zion congregation, at that time, desired German preaching. He therefore went on, the next day, to Mt. Vernon. He found no Lutheran families there, and thence he went to Columbus. A few families of

LIBRARY
WINEBRENNER THEOLOGICAL
SEMINARY

Lutherans there had just secured the services of a German pastor. The day following he went on to Circleville, where he met Rev. N. B. Little, just located as missionary there, and who at the meeting of the Synod of Maryland and Virginia, at Taneytown, where two years before he was licensed to preach the gospel, had prevailed upon him to come to Ohio as missionary instead of to North Carolina where he had been urged to go. After a few days' visit with Rev. Little, he proceeded to Chillicothe. He found ten persons there who were Lutheran, all German, and desired only German services. He started at once for Sinking Springs, a distance of forty miles or more. The next day he was overtaken by a severe rain storm in which, for want of shelter, and because of the great distance between houses, he received a thorough drenching, being detained over two days on the way. Arriving there, he found a small congregation of Lutherans in the village, and another congregation about twelve miles distant, the two constituting a pastorate. They desired him to locate among them, but he was unable to meet their desire for German services. After conducting a few services in the English language, he took up his journey to Delaware where he preached several times in the village and vicinity. Having now visited all the places included in his commission, and having looked the field over carefully, the impression fixed itself strongly on his mind that the center or base of his missionary operations on that territory should be either in Richland or Ashland County. He accordingly set out for Mansfield, on the 30th of September, arriving the next day. It was a journey of over four hundred miles, occupying one

month. The evening of his arrival in Mansfield, he preached in the Presbyterian Church to a large gathering of people. The next day the people of the Presbyterian Church, as well as the Lutheran people, besought him to locate in that town, assuring him that congregations of Lutherans could be gathered in the county. His purpose, however, had been formed to visit Ashland again. On the ninth of October, 1831, he went to Ashland and preached that evening in a barn near the village, to a large congregation. He was constrained to locate there, and being entreated by the people with pledges of strong support, he yielded. From this time he began preaching regularly in Ashland and Mansfield. He organized the congregation of Ashland, October 23, 1831, and in the spring of 1832, he organized the congregation at Mansfield. For the first year after locating he received a salary of $75. This outline missionary journey and the first year of regular service is gleaned from his autobiography in order to afford a glimpse of the real life and labor of the pioneer missionary.

In an observation on the privations of a missionary's life, he says,[2] "I found that the condition of being constantly needy, constantly in want of means to make myself comfortable, was not the most pleaasant one indeed; yet, I also found, that, even this situation has its legitimate uses,—the habit of frugality,—the virtue of expending nothing unnecessarily,—was not the least." He relates how at that time when another pioneer missionary was visiting him, his need of clothing was so pressing in the very severe weather

[2] Ruth Autobiog., p. 22.

that he asked of him the loan of $1.00 to help him out. The reply was that he would gladly do so, but he himself did not have the $1.00. He said, that, with a sad heart, he left him to go out to his boarding place to feed his horse and as he walked the pavement he found a silver coin sufficient in value to meet his immediate need. He could not find an owner, so he accepted it as a gift from God. "He thanked God and took courage." He remained at Ashland for three years and during these years, besides regular services at Ashland, and Mansfield, he preached as frequently as possible at London, near Shelby, at Galion, Plymouth, Bucyrus, Sulphur Springs, Wooster, and two country places in Wayne County. In 1834, he removed from Ashland to Bucyrus, after having preached there for over two years occasionally. The congregation at Bucyrus was organized in January, 1833. From this time on, new congregations were being organized every year in every direction, in the towns and country, and pastors settled. While he was settled at Bucyrus, Rev. Ruth met the Venerable John Stough, the first ordained missionary sent by the Eastern Synods to preach the Gospel, beyond the Allegheny Mountains. He had made his way since 1805 from Columbiana County,—where he first entered Ohio,—westward this far. Of his labors, little is definitely known except that he organized the first congregations in the state. He organized the Galion congregation in 1831, and served it for several years. His ministrations were chiefly in the eastern counties of Ohio, although for 25 years, he traveled and preached here and there, gathering the few Lutherans that could be found, and fostering the individual

Christian life, meeting the spiritual needs of the destitute. He retired, living near Bucyrus, whither he came from Columbiana County in 1823, and where he died in 1845, at the age of 81. He frequently assisted the later missionaries in special services. He spent over 50 years in the ministry of the Gospel, preaching in five different states, more than 10,000 times, baptized over 1,500 children and confirmed as many more, officiated at nearly 500 marriages, and attended as many funerals.

In the early months of 1837, Joshua Crouse, a young man of 25 years, came from his childhood home in Mahoning County, with his wife, to Crawford County, Auburn Township, to make a home in this newer country. He was a gifted son of a very godly mother, who at his very birth had given him a consecration to God to become a minister of the Gospel. He was the subject of her daily prayer. Her pious life and her known prayerfulness for him, had already begun to bear rich fruitage in a noble life. His changed environment in a new and entirely strange community, and the intense struggle for a livelihood in his forest home, with no church nor school privileges, however, had led him to think of any attempt to fit himself for the work of the ministry, as practically beyond his reach. The death of his saintly mother about this time, brought afresh to his mind her strong desire and prayers, and quickened in his soul a sense of the neglect of his promise to her to comply with her wishes. Shortly after her departure the visit of a near relative and also of Rev. John Stough, at his own request, led him to renew his purpose to begin, at once, his preparation to preach.

Rev. F. J. Ruth

Rev. Joshua Crouse, D. D.

A Sunday-school was started in their cabin home, the first aggressive movement that was attempted in that entire community, and which in course of time, as appears from his autobiography, developed into the organization of the Oakland (now Tiro) Congregation. Near by a school house was built shortly afterward and Joshua Crouse became the teacher. A small prayer meeting was begun at their home, and naturally enough, he became its leader. These meetings increased in attendance and interest until quite a little community of interested people gathered regularly and Rev. Ruth then living at Bucyrus was invited to visit the circle and preach, which he gladly did and visited them regularly thereafter. Learning of young Crouse's convictions and observing his talents and aptitude, he opened up with him the subject of preparation for the active ministry. Hope revived and his courage strengthened. He at once began a course of reading under Rev. Ruth's direction, while he continued his work in the school. He became intensely interested. More and more he saw and felt more deeply his need of continuous study and thorough preparation. As he facetiously expresses it in his autobiography,[3] "The Lord in kindness led me to see that a man had better tarry at Jericho until his literary beard be grown before offering himself as a candidate for the sacred office of a teacher of the people." More and more, too, as he studied, the conviction of duty strengthened in his soul into a veritable voice of God, "Go thou and preach the Kingdom of God." He seemed compelled to make a complete

[3] Crouse Autobiog., p. 96.

change in his life plans, which he did, though he still felt that he must support himself, making his living from the soil, as all our ministers and missionaries were compelled to do largely in those pioneer days. He continued his residence on the farm. His work also at his trade of carpentry, and teaching in the winter, while all his spare time was given, —every moment of it, — to study. A remarkable incident occurred during his second term of school, which showed how very providentially he was forced into the active work of preaching the Gospel. It seemed that owing to his feelings about his lack of education, up to the time of his conversations with Rev. Ruth, he had only thought of serving as an itinerant evangelist, or pastor's assistant, having little or no thought of the settled ministry. The incident was this, — we will let him tell it in his own modest way.

[4]"It was in the winter of 1841-42 and near the close of the term. The new testament was then used in our state schools as a reading book, especially in the country schools. I had, during that term, a class of perhaps a dozen young men and women, who read in the new testament, and it was my custom to explain and make remarks upon such passages as I thought I understood, and to enforce the teaching of such passages as were of a practical nature. In doing this, I had no other object in view, as I now recollect, than simply that of instructing, except it may be that I delighted in teaching the principles of our Holy Christianity. On the occasion referred to, the lesson included the Parable of the Two Men who went up

[4] Crouse Autobiog. pp. 100-103.

into the Temple to pray, 'the one a Pharisee and the other a Publican.' And while I was in the act of making some remarks on these two prayers, and was dwelling on the prayer of the Publican, one of the young ladies in the class, let her book fall to the floor, then she dropped upon her knees and exclaimed, 'God be merciful to me, a poor miserable sinner. Oh, Mr. Crouse, pray for me. Oh, do pray for me.' I replied, 'Yes, I will,' and turning to the school, I said 'Please close your books and be very quiet, while we pray.' I then requested the class before me to kneel down with me and I prayed for the distressed girl as best I could, and as I was in the act of rising, one of the young men, a brother of the young lady just mentioned, cried out, 'Mr. Crouse, pray for me, too.' I offered prayer for him also, and as I said the 'Amen' another asked to be prayed for, and so another, and another, until six or seven of the class requested prayer, before I was permitted to arise to my feet. Meanwhile the school had been moved to weeping and some of the younger pupils even screamed aloud, as if terror stricken, so that it was no small task to restore quiet in the school. I dismissed the school and told the scholars to go directly to their homes and tell their parents to come to the school house that evening, and bring their friends with them, that there would be a prayer meeting that night. When the evening came, the people came also, —the aged and the young,—so that the house was packed and many more could not get in, but stood on the outside and waited until the meeting closed. I proceeded to open the meeting by singing, scripture reading and prayer, after which I gave an account of

my custom of explaining and enforcing plain and practical portions of God's Word, as they occurred in the lessons of the Testament class and also of what had transpired in the school a few hours before, and remarked that this was not the work of man, but the work of God. That it was a thing quite unexpected on my part, that I had not labored with such an end definitely in view, and that I was fully persuaded that the Lord was about to do wonders among us, that He was here by His spirit, waiting to convert and save the people. I then appealed to the parents present, whether they were ready to encourage the young people. I then asked that all present who approved of that meeting and were willing to aid by their prayers and efforts the promotion of the good work, to rise to their feet. Behold! all in the house promptly arose. God was there. A deep solemnity pervaded the entire assembly and many were moved to tears. The spirit of God continued its work in a quiet and almost silent manner, going from family to family, and stayed not, until every household in the surrounding neighborhood, not identified with some church, with but few exceptions, was brought into the fold and every house became a house of prayer."

This work continued in this quiet manner for over two years, conducted altogether by Mr. Crouse, with the exception of a few sermons now and then by Rev. Ruth. "A striking demonstration," says Brother Crouse, "That God can accomplish his purposes of grace among men with very feeble instrumentalities, so far as human agencies are concerned." Up to this time, Mr. Crouse had not attempted to preach a sermon. All of his talks had been, as he termed them,

"off hand talks," mere expositions of scripture texts, which he did not regard as preaching. But just before the close of this second term of school, Rev. Ruth called on him to preach for him at the London Church, near Shelby, on a day that he could not meet his appointment. He felt that he must decline, and yet he dare not. With fear and trembling he made the effort. On being asked by some of his brethren to give his text and how he treated the subject, he answered, "I cannot tell how I handled the text. God knows that, I don't. There is one thing I do know, however. That sermon, if it can be called such, rejoiced in having a big text for its foundation, and that was the best feature of the performance, without debate." Such was the success of this attempt, however, that he conducted two special services before the close of the winter season: one at Spring Mills, and the other at London. He continued his studies and his work at home, assisting Revs. Ruth and Andrew Kuhn, — another pioneer missionary, — on various occasions, for a year and more, and in April, 1843, he was called to take charge of the Werts Congregation, (now Loss Creek Church) as its regular pastor. Here he entered the settled pastorate, serving this congregation statedly and others near at hand, for nine years. Up to this time, and for ten years thereafter, there were no regular pastorates formed on the territory. The churches and preaching places here and there, were formed into pastoral districts and were served by the brethren in an irregular manner, aiming always to afford the best possible service to the churches as special needs might require;

for it was impossible to do all the work that needed to be done.

The annual Special Conferences of ministers over the state had no definite supervision over churches nor over the work of preachers, but were held for mutual encouragement, for the better understanding of each other and the possible unification of their service to the churches, nor did the first Synods assume such a prerogative as fixing the boundaries of any one's operations. The ministers preached for a time, some of them at least, without license, and after licensure for a number of years, without ordination. The Synods in their earlier years maintained several grades or orders in the ministry, viz., catechists, candidates and pastors. The first two were under the care of one of the older pastors, by whose direction they pursued their study until their ordination as pastors. This practice was continued in Wittenberg Synod for several years after its organization, when this distinction no longer appears in the printed minutes. The pastors were called Bishops at the first, but after the Fourth Convention, of Wittenberg Synod in 1850, this being the first Convention of which the minutes were printed, the name "Bishop" disappears and the title of "Reverend" is used.

We have said that the first Synodical organization in Ohio was in the form of a Special Conference, formed by a dozen or more Lutheran ministers, located in several counties in Eastern Ohio and that this organization subsequently came to be the Joint Synod oof Ohio and adjacent States. This Synod held its first session at Somerset, O., in 1818. To this Synod belongs the credit of having made the Lutheran

Church one of the commanding religious forces of West Pennsylvania and Ohio. It being composed of a large number of German ministers and congregations, permission was given at its convention in Lancaster, Ohio, on Trinity Sunday, in 1836, to form an English Synod within its bounds. Accordingly the English members present convened and organized the English Synod of Ohio. It was composed of fourteen members, ten clerical and four lay-members. Rev. Jas. Manning was chosen President, Rev. E. Greenwald, Secretary and Rev. Chas. Henkel, Treasurer. The others were, — Clerical: Rev. John B. Reck, Francis J. Ruth, Elihu Rathburn, Amos Bartholomew, Joseph A. Roof, Andrew Kuhn and Abraham Weil. Lay: Charles Manning, John Judy, William F. Moeller and Jacob Smyser. Its first session was held in Somerset, Ohio, November 6, 1836. This is identical with the East Ohio Synod of today. Eight years later, the Miami Synod of Ohio was formed by ministers who were affiliated with several Synods, — the Synod of the West, the English Synod of Ohio, the Joint Synod of Ohio, and the Synod of Maryland. Dr. A. J. Imhoff in his history of Miami Synod, page 11, says: "The leaders in these movements for new Synods were intelligent men, looking with prophetic vision to the future of a great Lutheran Church in this country. They were liberal minded men who rose above the narrow prejudices which always control extremists. They sought to found a high-toned church with a dignified worship and a pure Christian morality. They had no sympathy with a dead formality, which

knew nothing but orthodoxy and they were not willing to affiliate with an ignorant fanaticism, which ignored orthodoxy and reveled in a play of religious fancies and animal feelings. They had been broadened by their experience with these extremes, and were now able to apprehend the truth and lay the foundations of a coming church upon a basis that would secure permanent results and extensive usefulness." It will not be just, here, to entirely omit reference to the work of the Rev. Henry Lang especially, brother of the late Judge Lang of Tiffin, Ohio, who, with Revs. Adolph A. Konrad, and J. J. Beilharz laid the foundations of Lutheranism in the counties of Sandusky, Seneca, and Wyandot. Rev. Konrad came to Tiffin from Pennsylvania in 1836 and *missionized* in nine places in Seneca and Wyandot Counties visiting Fremont and as far as to Woodville, fifteen miles west. Konrad died in 1841 and was succeeded by Rev. Beilharz, who came from New York and actively furthered the work and plans of his predecessor. Henry Lang came to Tiffin with his father and other members of the family, arriving in August, 1883, and was engaged for a few years at his trade in a hat factory. He turned aside to study Theology in the Theological Seminary of the Joint Synod of Ohio at Columbus, and entered the ministry in 1843. He accepted the charge at Fremont that Konrad had marked out for him before his death, and, in true missionary activity emulated the zeal of his predecessors, laboring for some time in eight different localities in Sandusky and Seneca Counties. He endeared himself to his people as pastor and rose in honors and in welcome, socially, among the cultured of his city among whom

were ex-President Hayes and his estimable lady. His congregation at Fremont, which he served in both the English and German languages rose during his ministry of forty-six years to one of the most flourishing and influential in all that section. He was a representative man in his Synod, and also prominently identified with the public educational interests of his own city, and an active member of the Sandusky County Pioneer and Historical Society. During his ministry at Fremont and vicinity he baptized 3,639 persons, confirmed 1,849, officiated at 1,253 funerals, married 1,152 couples, and administered the Holy Supper to a sum total of 20,340 communicants. He died in 1890 at the age of 71. On the occasion of his funeral the business houses of Fremont closed, the public schools were suspended, and the school buildings were draped in mourning. His body rests in Oakwood Cemetery at Fremont, Ohio.

It is proper to observe here as may have been already suggested by the appearance of additional names in this record, and also by the frequent organization of new Synods, that the church was in these years, especially since 1838 and 1839, passing through a period of great religious interest. Thousands and even tens of thousands, were being added to the churches every year. Communities, churches and colleges, from New England to the far west, and in every state, were profoundly moved. A revival, not so much like the great awakening under the Edwardses, the Tennents, and Whitefield, in the Colonial days, and later under Griffin, Hooker, and Hallock, or still later under Finney, and Moody and Sankey, — a movement, in which one man, who laid special stress

on some one or more of the leading doctrines of revelation was the distinguished leader, — but rather an awakening in which the Holy Spirit was moving upon the sleepy religionism of the churches and quickening the clergy and the laity alike; — when every pastor became his own evangelist and among his own people year after year, by the intensified use and application of the sterner truths of the Gospel, revived and quickened the spiritual life of the churches.

The methods used in this movement were not always of the sanest and safest kind, it must be said, nor were they historic in the Lutheran Church, not even copied after the practices of pietism in the times of Spener and Francke, but were more of an imitation of the practices and usages of other denominations of the ultra Puritan type, some of which were organized as a result of the revivalistic movement in its beginning. It must be said also to the credit of our church that the adoption of these "new measures", as they were called, never became general among our Lutheran Churches. Many of our pastors energetically resisted these extravagances and were able to present strong reasons for their opposition. It will appear also from the testimony of the pioneers on the territory of our Synod — in the autobiographies of Revs. Ruth and Crouse especially, — that although they with more or less faithfulness used these methods in their evangelistic work, they used every reasonable check to control their outbreak. Here is one paragraph from Dr. Crouse's autobiography directly to the point. Having narrated an incident in which he had stilled the noisiness of some emotional outbreak by singing

a verse of "'Tis Midnight and on Olive's Brow," as he often did, he says,[5] "The quieting effect of the singing of a single stanza of such a hymn on an occasion like this was simply wonderful. It was like oil on troubled waters. It was not an easy thing in those days to carry on revival efforts, especially in some communities, because of conflicting views among the people respecting the manner in which they should be conducted, and for the reason also that when such meetings were held by any church whatever, all professing Christians in the vicinity, without regard to denominational affiliations, would attend, and with as much interest apparently as if they were conducted by their own pastor, and it was only a natural result that those well meaning people would be inclined to take the same liberties as they enjoyed under their own pastor. Hence, to allow as much freedom of spirit and activity as was consistent with the best results in such efforts on the one hand, and to hold in check the tendencies to excess and confusion on the other hand, and with all, not to offend weak consciences that were found on either extreme touching the things about which they honestly differed, was the end to be secured by the judicious minister in conducting these meetings."

The life history of Rev. Ruth also testifies to the most careful and orderly manner in which he always conducted his special services. Both of these pioneers, who with others came into the field later on, faithfully maintained child baptism, catechetical instruction, and confirmation, with these special revival methods, in

[5] Crouse Autobiog., p. 121.

laying the foundation of the churches of Wittenberg Synod. Here is a paragraph from Dr. Crouse's autobiography:

[6] "During the winters of 1846 and 1847 I left home many times before daylight on Saturday mornings and rode to Mt. Zion, 28 miles distant, and met a class of catechumens at 2 P. M., then preached in the evening of the same day, and three times on Sunday and returned to my home again on Monday."

The following quotation from the biography of Rev. F. J. Ruth also clearly indicates his belief and practice:

[7] "I wish here to record my testimony in favor of well conducted prayer meetings and meetings for Christian testimony, and Sabbath schools. I introduced all these forms of worship and work and exercise early in my ministry, and have always found them to be of great benefit alike to individuals and congregations. I wish also to endorse the utility of protracted meetings or special efforts for the purpose of securing the revival of believers and the awakening and conversion of sinners. But I do believe that more substantial and lasting good can be accomplished by the regular catechization of the young, by instructing them carefully in the doctrine and duties of our Holy Christianity, as has been the time honored custom in the Lutheran Church. I am deeply impressed with the thought that the time is rapidly approaching when the churches whose origin dates back to the Reformation, will retrace their proceedings in regard to

---

[6] Crouse Autobiog., p. 173.

[7] Ruth Autobiog., pp. 91 and 92.

methods employed for the purpose of bringing souls to Christ, and will do all in their power to make prominent the catechetical methods of teaching and preparing men, the young particularly, for membership in the Church of Christ."

It is due to these devoted servants of God and His Church, to say, that they not only made Wittenberg Synod what it was at the time of its organization, but they effectually placed the stamp of their godly and consecrated lives and personality on the Christian people of these Churches. Whatever we may have thought of their methods of work, — their faithful and forceful preaching of the word and devoted pastoral care of the people, and their Christ-like lives, are among the precious memories of all who ever knew them or heard of them. These men were not only wisely conservative in their sentiments and in their convictions as to methods of church work, as we have fully shown, but they were also strictly loyal to the recognized standards of the Lutheran Church in a true denominational spirit. In proof of this we are glad to be able to quote from a Sunday-school address delivered by Rev. Dr. Joshua Crouse, — easily recognized as one of the most liberal of our pioneer missionaries, — before the Wittenberg Synod at Tiffin, Ohio, in 1876. (See Minutes, Page 23.)

In speaking of the changing of the old-time "Union" Sunday-schools into Lutheran Sunday-schools, he says: "Viewing the subject, then, from the denominational standpoint, we have succeeded in the last twenty years in changing a number of our union, into Lutheran Sabbath-schools, the ratio of the former to the number of the latter, being only about one-

seventh, now. We apprehend, however, that this circumstance may be regarded by some as an indication of retrogression rather than of prosperity in our Sabbath-school interests. Be it so; but we take it as an evidence of real growth, of genuine progress.

Personally, I hold that the evangelical believers and congregations of each locality should aim to manifest to the world their essential unity in faith and spirit; should most carefully avoid, in language and in life, everything that would be calculated to hinder; and they should observe and do all they possibly can that would be adapted to promote and cherish a true scriptural oneness among Christians of all names everywhere. Still, I do not believe that denominational plans and efforts for promoting the Redeemer's Kingdom on the earth necessarily contravenes the most happy realization of that much-desired end.

And furthermore, our Sabbath-schools, instead of remaining as they had been, — non-contributors to the benevolent enterprizes of our Lutheran Zion,—beneficiaries rather than contributing powers,—have become valuable and important auxiliaries to the various benevolent operations of the Church. This improvement is a matter of rejoicing and gratitude to the great Head of the Church, next in importance to leading the soul to the knowledge of the truth as it is in Jesus."

CHAPTER II

Organization and Constitution

THREE years after the organization of the Miami Synod, in 1844, Wittenberg Synod was organized. Concerning this step, Dr. Crouse in his autobiography says, [8] "A desire, on the part of ministers living in Richland, Crawford, Seneca, Wyandot, and Hancock Counties, to form a new Synod for their convenience and for the better development of the Kingdom of Christ, had existed for several years. The subject of such an organization was brought up at the meeting of the District Synod of Ohio, in Washingtonville, Ohio, and after a full discussion in all its aspects and bearings, permission was granted to these more western brethren to withdraw and constitute a new body which should embrace the northwestern counties of Ohio." Accordingly these brethren withdrew to the home of Rev. George Leiter and there proceeded at once to organize the new body. This took place on the 8th of June, 1847, by the election of Rev. F. J. Ruth, President, Rev. J. H. Hoffman, Secretary, as officers pro tem. A committee appointed to present a constitution at this first session offered as its report the constitution proposed by the General Synod of the Lutheran Church for District Synods, which, with one or more required amendments was

[8] Crouse Autobiog., p. 174.

adopted. The temporary officers already chosen were made permanent and this with the choice of Rev. J. Seidel as Treasurer, completed the formal and permanent organization of Wittenberg Synod. The new body then proceeded to adjust itself to its new relations by uniting with the General Synod, adopting its formula of Government and Discipline and its Hymnal, approving the charter and constitution of Wittenberg College and electing directors. It chose delegates to corresponding District Synods and made pledges to missionary and educational purposes. After pledging over $100 to these objects, and fixing the time and place of the second convention of the Synod, it adjourned, bright with the hopes of a year of increased usefulness in the work of the Master's kingdom. The other brethren present and participating in the organization were Revs. Andrew Kuhn, Geo. Hammer, J. Livengood, J. J. Hoffman, and Joshua Crouse. Rev. Joshua Crouse did not unite with the new Synod at the time of its organization because on the evening of that day, his ordination was to take place in the presence of the old Synod. He however was present taking part in the organization, and suggested the name "Wittenberg" for the new body in honor of Wittenberg College at Springfield, Ohio, which suggestion was unanimously adopted. He was appointed to report this action to the old body, which he did, and was granted, at his own request, a letter of honorable dismission and recommendation to the new body and was received together with a number of other ministers at its next and second regular convention at Tiffin, Ohio, June 17, 1848.

SYNODICAL BOUNDARIES

The boundaries of the new Synod were not definitely fixed at this first convention, but it was determined that the "Division Line" commence at Cleveland, running from thence south to Ashland, thence south again to Mt. Vernon, and thence west to Springfield, and to the Indiana State Line. No more definite boundaries were determined upon until in 1900 when Wittenberg Synod appointed a committee of three,—Rev. Drs. W. H. Dolbeer, H. L. Wiles and G. M. Grau,—requesting a similar committee from each of the sister Synods of Ohio to act conjointly with this committee in the work of fixing definite and permanent boundary lines between the three synods of Ohio. This joint committee met in session at Mansfield, O., June 25, 1901, in the First Lutheran Church, Rev. Dr. Wiles, Pastor. The committee from Miami Synod was Drs. J. F. Shafer, and F. J. Gotwald, and Mr. L. C. Smith. From East Ohio Synod Revs. J. H. Zinn, G. C. Smith, and C. F. Floto. The following is their report which was adopted by each of these synods:

[9]"Whereas the growth of the Synods of the General Synod of the Lutheran Church of the United States on the territory of the state of Ohio, has made necessary clearly defined boundary lines, therefore Resolved that we, the joint committee of Miami, East Ohio and Wittenberg Synods in joint session, at Mansfield, Ohio, this 25th day of June, 1901, do agree to the following Synodical boundary lines with appended regulations governing the same:

[9] Minutes 1901, pp. 20-21.

(A) Boundary Lines Defined

(1) The boundary line between the East Ohio and Wittenberg Synods shall extend from the Southeast corner of Knox County, northward along the Knox County line to the north corner of said county, thence westward along the County line to the southwest corner of Ashland County; thence northward along the county lines of Ashland, and Richland, and Huron Counties, and the western line of Lorain County, to Lake Erie.

(2) The boundary line between the East Ohio and Miami Synods shall extend from the southeast corner of Knox County southward along the Muskingum and Licking Rivers, and the Muskingum and Perry County lines to the northwest corner of Morgan County; thence eastward along the Muskingum and Morgan County line southeastward along the line of Morgan and Noble Counties, thence eastward along the northern line of Washington County to the Ohio River.

(3) The boundary line between Miami and Wittenberg Synods shall extend from the southeast corner of Knox County, westward along the Knox and Licking County lines to the Delaware County line, thence north to the Morrow County line and thence westward along the Southern line of Morrow County, and then in a direct line with said county line crossing Delaware County to the Union County line; thence southwestward crossing Union County to the southeast corner of Logan County, thence westward along the lines of Logan and Champaign, Shelby and Champaign, Shelby and Miami Counties and in a direct

line with the Shelby and Miami County line to the state line.

Exceptions

These boundary lines shall not at any time affect the Synodical connection of the Mifflin Church, Grace Church of Perrysville, and the First and Second Churches of Springfield, Ohio.

(B) Rules Governing Said Boundaries

That these boundary lines may not in any way impede the work of our Synods nor become a hindrance to the organization of new congregations along said boundaries, we agree to the following:

(1) The pastor of a charge on or near any of these boundary lines finding an opening for a new congregation contiguous to said charge, but in the territory of the adjoining Synod, may organize such congregation making it a part of said charge and of the Synod to which said charge belongs, provided he first obtains the consent of the adjoining Synod or of its President.

(2) If said congregation in time be constituted a pastorate by itself, or a pastorate in connection with other churches, within the same synodical territory, it shall revert to the Synod within whose bounds it is located unless by a special act of that Synod it be permitted to retain its former Synodical connection.

(3) No minister belonging to one Synod shall organize a new pastorate within the bounds of another Synod without the knowledge and consent of the officers of the Synod on whose territory it is located, and then only for the purpose of making it a part of said Synod.

CONFESSIONAL BASIS

It is to be noted here that in the organization of this and of other Synods in the middle west, no statement of doctrine was placed in their written constitutions indicating their confessional basis. This was not because they were indifferent to the doctrinal position which they would occupy, but because the doctrinal basis of the General Synod had not yet been clearly and fully defined. Dr. J. W. Richards, in the Lutheran Quarterly of October, 1895, on the "Confessional History of the General Synod," says, "In the first constitution of the General Synod no mention is made either of the Word of God or of any Lutheran confession, and as further evidence of the low condition of the Lutheran consciousness, it was resolved at the first meeting under the constitution (1821) "to compose a catechism in English. Luther's small Catechism which for nearly 300 years had been a standard in popular instruction was completely ignored. The stream could not rise higher than its source. And so it was said in a review of the organization of the General Synod given by the Tennessee Synod that "a body indeed may call itself Evangelical Lutheran and yet not be such. The constitution does nowhere say that the Augsburg Confession of Faith or Luther's Catechism or the Bible shall be in the foundation of the doctrine and discipline of the General Synod."

With such a basis it is not surprising to learn that movements were mentioned and even projected looking to a closer union of all churches and a perfect union of the Evangelical Lutheran and the Evangelical Reformed Churches, and the publishing of an Evangelical

paper and a liturgy common to both churches. Several conventions were held, before it was determined to take a stand for an independent existence of the Lutheran Church in America and for a distinct confession of a positive faith. At first, the Augsburg Confession, as the symbol of a true Lutheran catholicity was but timidly and feebly endorsed, and its constitution required its candidates for ordination to "believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession."

It was not until 17 years of the General Synod's history had passed that at its convention in York, Pa., in 1864, it made a positive and unequivocal affirmation of its Lutheranism by declaring in its revised constitution the "Word of God as contained in the canonical scriptures of the Old and New Testament to be the only infallible rule of faith and practice and the Augsburg Confession a correct exhibition of the fundamental doctrine of the Divine Word and of the faith of our Church founded upon that Word."

Four years later, (1868), this basis was reaffirmed at Harrisburg, Pa., with entire unanimity, by a rising vote. Thus the General Synod, step by step, in language at once clear and decisive, placed itself squarely and fully on the great and universal confession of our Lutheran Church,—its historic Magna Charter—the Unaltered Augustana. By the regular process required in the constitution, this formula became in time the confessional basis of all the district Synods connected with the General Synod. These things being true, it is not to be wondered at that the district synods in their organization either omitted entirely from their

constitutions any declarations concerning a doctrinal basis or else embodied in their declarations some statements requiring revision. So it came about that under certain influences, Wittenberg Synod along with others, adopted as its doctrinal basis the Definite Platform, or the American Recension of the Augsburg Confession. This review of our Augsburg Confession was designed to settle certain discussions in the Lutheran Church in this period relating to doctrine and practice and to conform our Church doctrine and usage to Puritan standards. We may note in a semi-historic sense several causes which contributed to this modification: *First,* Unfamiliarity with the Augsburg Confession itself. In none of our English Theological schools were the doctrines and usages of our historic Lutheran Church made prominent from textbooks such as Schmidt's Dogmatics, or Dr. Krauth's Conservative Reformation. No emphasis was placed on practices distinctly Lutheran, and our own ministers knew no distinctive peculiarities of doctrines or worship that differentiated them from any other Protestant Denomination and in consequence there was but little uniformity of doctrine, worship, or practice. *Secondly,* We name another cause for such action to be, The mistaken notion that in order to be American we must be and become less Lutheran. Lutheranism,—if any one then chanced to know what that term included,—was thought to be good enough for Germans and Scandinavians and Danes, but English or American Lutherans must be like other good Protestant Christians, "Exemplary in walk and conversation and living in peace with brethren of all faiths and in good will to all mankind." The historic Lutheran symbols of the

Church were made prominent among those nationalities in their own languages: American Lutherans made prominent the Word of God and were ignorant of these symbols or denied their importance to the Church. From some such distinctions between Old Country Lutheranism and the new American type, the designation "Old Lutherans" presumably originated. Likewise the expression designating the usages and methods of church activity as "Old Measures" and "New Measures." That Lutheranism, rightly understood is not for Lutherans only, but, a system of doctrine broad enough and strong enough for the whole world and for all time, did not enter their minds.

A *Third* cause we name, was, The strong belief that the Augsburg Confession contained doctrinal errors that ought to be rejected.

It seems proper here to insert the entire action of Wittenberg Synod relating to this subject, and also to present the whole of the preamble and resolutions of The Definite Platform, which is now difficult to obtain, but which, at the time of which we are now writing, made a distinct impress on the Lutheran Church of our country. It marked a striking but ephemeral chapter in the history of American Lutheranism. Following is the action above referred to:

[10] "Your Committee respectfully reports that the business referred to it, pertaining to the Synod, is a document, prepared and published by consultation and co-operation of ministers of different eastern and western Synods, connected with the General Synod, containing a 'Definite Plat-

[10] Minutes of Wittenberg Synod, 1855, pp. 20-23.

form, Doctrinal and Disciplinarian for Evangelical Lutheran District Synods, constructed in accordance with the principles of the General Synod."

This document supplies a great want in our church. It exhibits definitely the meaning of the question in our formula: "Do you believe that the doctrines of the Sacred Scriptures are set forth in a manner *substantially* correct in the Augsburg Confession?" and affords a precise and satisfactory answer to all who ask what are the doctrines and practice of the American Lutheran Church. The adoption of it will relieve our Synod of all responsibility in the sight of God and man, for any teaching and practice which they consider unscriptural and injurious to the souls of men. It will enable us when our members remove from our charges, to dismiss them with confidence in the teaching and practices of our Lutheran Churches, with which they may become connected in distant places. It will be a security to those who cast in their lot with us, because they know that we have practically repudiated the errors here contemplated, against the fear, that under other auspices, or in other places, they or their children, might be brought under their influence.

Your committee respectfully recommend the reading and adoption of the Platform and the publication in the minutes of the preamble and resolutions accompanying it, in order that our people may fully understand the nature of this action.

S. Sprecher,
J. W. Goodlin,
T. D. Biddle,
C. Jordan.

Definite Platform, Etc.

"Whereas, It is the duty of the followers of Christ to profess his religion before the world (Matt. 10:32) not only by their holy walk and conversation, but also by 'walking in the Apostles' doctrines' (1 Cor. 14:32) and bearing testimony 'to the faith once delivered to the saints' (Jude, 3) Christians have, from the earliest ages, avowed

some brief summary of their doctrines or a confession of their faith.

Such confessions, also called symbols, were the so-called Apostles' Creed the Nicene Creed, etc., of the first four centuries after Christ.

Thus did the Lutheran Reformers of the 16th century, when cited by the Emperor to appear before the Diet at Augsburg, present the Confession, bearing the name of that city, as an expose 'of their principal doctrines; in which they also professedly reject only the *greater part* of the errors that had crept into the Romish Church.' (See conclusion of the 'Abuses Corrected'). Subsequently, Luther and his coadjutors still further changed their views on some subjects in that Confession, such as the Mass; and seven years later taught purer views in the Smalcald Articles.

Again, a quarter of a century after Luther's death, these and other writings of Luther and Melanchthon, together with another work which neither of them ever saw, the Form of Concord, were made binding on ministers and churches, not by the church herself, acting of her own free choice, but by the civil authorities of certain kingdoms and principalities. The majority of Lutheran kingdoms however, rejected one or more of them, and the Augsburg Confession alone has been acknowledged by the entire Lutheran Church. (Hutterus Red. p. 116.)

WHEREAS, The entire Lutheran Church of Germany has rejected the symbolical books as a whole, and also abandoned some of the doctrines of the Augsburg Confession, among others the far greater part of them the doctrine of the bodily presence of the Saviour in the Eucharist, and our fathers in this country more than half a century ago, ceased to require a pledge to any of these books, whilst they still believed and in various ways avowed the great fundamental doctrines contained in them: and,

WHEREAS, The General Synod of the American Lutheran Church, about a quarter of a century ago, again introduced a qualified acknowledgment of the Augsburg Confession, in the Constitution of our Theological Semi-

nary, and in her Constitution for District Synods, at the ordination and licensure of ministers without specifying the doctrines to be omitted, except by the designation that they are not fundamental doctrines of Scripture: and

WHEREAS, A general desire has prevailed amongst our ministers and churches, to have this basis expressed in a more definite manner, and the General Synod has left this matter optional with each district synod;

Therefore we regarded it due to the cause of truth, as well as to ourselves and to the public, to specify more minutely what tenets of the Augsburg Confession and of the former symbolic system are rejected, some by all, others by the great mass of ministers and churches of the General Synod, in this country.

Accordingly, the following AMERICAN RECENSION OF THE AUGSBURG CONFESSION, has been prepared, by consultation and co-operation of a number of Evangelical Lutheran ministers of eastern and western Synods belonging to the General Synod, at the special request of western brethren, whose churches particularly need it, being intermingled with German churches which avow the whole mass of the former symbols. In this revision, not a single sentence has been added to the Augsburg Confession, whilst those several aspects of doctrine have been omitted, which have long since been regarded by the great mass of our churches as unscriptural, and as remnants of Romish error. The only errors contained in the Confession (which are all omitted in this Recension) are—

1. The Approval of the Ceremonies of the Mass.
2. Private Confession and Absolution.
3. Denial of the Divine Obligation of the Christian Sabbath.
4. Baptismal Regeneration.
5. The Real Presence of the Body and Blood of the Savior in the Eucharist.

With these few exceptions, we retain the entire Augsburg Confession, with all the great doctrines of the Reformation.

The other errors rejected in the second part of this doctrinal Platform, such as Exorcism, etc., are contained, not in the Augsburg Confession, but in the other former symbolical books, and are here introduced as among the reasons for our rejection of all the other books except the Augsburg Confession.

At the same time while we will not admit into our synod any one who believes in EXORCISM, PRIVATE CONFESSION AND ABSOLUTION, or the CEREMONIES OF THE MASS, we grant liberty in regard to the other omitted topics, and are willing, as heretofore, to admit ministers who receive them, provided they regard them as non-essential, and are willing to co-operate in peace and harmony with those who reject them and subscribe to this Platform. Therefore,

1. *Resolved,* That this Synod hereby avows its belief in the following Doctrinal Platform, viz.: The so-called APOSTLES' CREED, the NICENE CREED, and the AMERICAN RECENSION OF THE AUGSBURG CONFESSION, as a more definite expression of the doctrinal pledge prescribed by the General Synod's Constitution for District Synods, and as a correct exhibition of the Scripture doctrines discussed in it; and that we regard agreement among brethren on these subjects as a sufficient basis for harmonious co-operation in the same church.

2. *Resolved,* That we receive the General Synod's Formula of Government and Discipline, contained in her Hymn Book, as our Directory; and that any additions or alterations we may desire, we will embody in by-laws; so that our beloved Church may possess and exhibit to the world entire harmony in the reception of one Doctrinal and Disciplinarian Platform.

3. *Resolved,* That we will not receive into our Synod any minister who will not adopt this Platform, and faithfully labor to maintain its discipline in his charge."

Following are the names of those who voted in favor of the adoption of this report:

Revs. J. Crouse, S. Sprecher, D. D., I. Culler, J. W. Goodlin, G. N. H. Peters, Geo. Walker, Prof. H. R. Geiger, S. Fenner, A. R. Brown, J. G. Beckley, Thos. Hill, R. F

Delo, J. Schauer, D. Summers, M. Officer, A. F. Hills, A. R. Howbert.

Following are the Lay Delegates:

A. F. McConaughy, Christian Miller, Jos. Kirkpatrick, J. G. Biddle, James Gillman, James Pepple, Esq., Charles E. Jordan, Solomon Fieroved, G. Rule, Jos. Donaldson, D. C. Boyer, Peter Weikert.

Some of the brethren favorable to the report, were compelled, in consequence of sickness, to return home before the vote was taken.

This action called forth from several Synods, east and west, severe criticisms. In reference to these, the President of Synod, one year later, (1856), made the following recommendation in his annual report: [11]

"WHEREAS, At our last convention, Synod adopted the Definite Synodical Platform as her doctrinal basis, hereafter; and

"WHEREAS, Several sister synods have charged this body with rashness and hasty action in a matter of so great importance; and

"WHEREAS, We have had time since the adoption of said 'Platform' to see and feel either the good or bad effects of our doing; therefore,

"I recommend that if Synod believes it has done wrong in adopting said Platform, then she should recant her action, and if Synod believes she has done right, then to re-adopt said Platform, and recommend it for adoption by the churches within our bounds."

A letter from one of these Synods (East Pa.), was read in open session. It expressed [12] "unqualified disapprobation of this most dangerous attempt to change the doctrinal basis and revolutionize the exist-

[11] Min. 1856, p. 247 Protocol.

[12] Hist. Luth. Ch., Dr. Neve, p. 127.

ing character of the Lutheran Churches united in the General Synod."

The committee on President's report presented the following resolutions:

[13] "WHEREAS, This Synod, at our last convention adopted the 'Definite Synodical Platform' as her future doctrinal basis; and,

WHEREAS, Several sister synods have charged this body with hasty action, etc.; and,

"WHEREAS, Some brethren who cordially reject the five errors specified in the Platform, are not willing to subscribe to the same because it employs the language in the preamble, 'the only errors contained in the Confession, are, etc.,

"*Therefore Resolved,* That the phrase 'the only errors contained,' etc., be changed to read, 'the only errors believed by some to be taught in the Confession, and regarded by others as not contained in it, but which, whether taught or not, we reject, are the following, etc.'

"*Resolved,* That we continue to believe that some such movement is necessary in order to promote the doctrines, practices, zeal, union and prosperity of the American Lutheran Church, and we believe no other document so suitable as the 'Platform' including as it does, the Apostles' Creed, the Nicene Creed, and the Augsburg Confession with the errors omitted.

"*Resolved,* That we regret that even the necessity exists, of incurring the unmerited censure of sister synods, trusting, however, that such censure does not arise from sympathy with the 'five errors' but from the lack of an impartial and careful examination of the Platform.

"*Resolved,* That the charge of proscription preferred against us is evidently made by those who never even carefully read the Platform with the preamble attached, in which the following language is used: 'Whilst we will not admit into our Synod any one who believes in Exorcism, Private

[13] Min. 1856 P. 257 Protocol.

Confession and Absolution, or, the Ceremonies of the Mass, we grant liberty in regard to the other omitted topics, and are willing, as heretofore, to admit ministers who receive them, provided they regard them as non-essentials, and are willing to co-operate in peace and harmony with those who reject them and subscribe to this Platform,' and in the spirit of which the resolutions attached are to be explained.

"*Resolved,* That it affords us pleasure to note the adoption of the Platform by four other Synods; viz., The English Synod of Ohio; The Olive Branch Synod; the Northern Indiana Synod; and the Kentucky Synod; the rejection of the 'five errors' and adoption of the Augsburg Confession in the spirit of said rejection by the Miami Synod; the commendatory resolutions passed by a number of Conferences; the reception of it by many of the ministry and the laity; and the influence which it exerted in the Pittsburg Synod, causing the adoption of a platform which, on the one hand, to some extent, withdraws it from the sympathy of Symbolism, and which, on the other hand, portrays clearly the necessity of retaining our present position."

Five years later, (1861), when a sharp stricture was passed by one of the western Synods, (Northern Ill.), on the doctrinal position of Wittenberg Synod, the following was adopted in response:

[14] "*Resolved,* That in adopting the Definite Platform, Wittenberg Synod adopted no new doctrinal basis, but only expressed what had always been our basis, and that therefore the statement made in another synod is incorrect, and that the action of that body in this case falls short of ecclesiastical courtesy."

One thousand copies of the Definite Platform were ordered printed for distribution among the Synods and congregations, and many people rejoiced

[14] Min. 1861, p. 14.

in what was thought to be a decided advantage gained for the prosperity of the Lutheran Church.

Meantime, throughout the passing years there were marked developments toward a Lutheran consciousness among all the churches of the General Synod, and when in 1864 and again in 1868 its constitution was amended settling its doctrinal basis fully upon the "Unaltered Augsburg Confession," and sent its amended constitution down to the district Synods for adoption, these Synods with the others, acquiesced with approving resolutions, and Wittenberg Synod adopted it, section by section, and finally with the preamble, as a whole, with however the appended resolution:

[15] "That, in the adoption of Section III of Article II of the amended constitution of the General Synod, we do so believing that this act will not disturb our cherished position upon the 'Definite Synodical Platform.'"

Thus it appears that Wittenberg Synod in her action was only moving in harmony with the general body to which she belonged; and if she was somewhat tardy in progress along Lutheran lines, she at least is shown to be in agreement with the trend and consciousness of general Lutheran development.

Regrettable as were the liberal tendencies among a few of our brethren in these eventful years, it must be said in justice to their memory and in honor to these noble men who did such a notable work in these formative times, that their opportunities for reading and study apart from their abundant labors in the

[15] Min. 1868, p. 10.

field, and their acquaintance with a sound and attractive Lutheran literature was so limited that the great wonder is that the harm done to our beloved Church was not even much greater.

The literature by which the religious life of our ministers and people was nourished, was, often, and to a great degree, prejudiced against our church and its doctrines, many of which were greatly misunderstood. But our pastors were sincere and humble-minded men, ready to hold to the truth as they discovered it, and though its disclosures often went against their cherished beliefs, they were not slow to accept it.

Thus, little by little the General Synod with its District Synods approving, came to the possession of its complete heritage of faith and doctrine in the realization of a true Lutheran consciousness, moving on through many a struggle, and amid multiform discouragements, just as God led ancient Israel to possess the land, "driving out the Canaanite, the Hivite, and the Hittite, not in one year lest the land become desolate and the beast of the field multiply against them, but by little and little" he said, "I will drive them out from before thee until thou be increased and inherit the land."

In 1872, 1884, 1895 and 1905 the constitution was revised and amendments adopted with the recodifying of by-laws and standing regulations from time to time.

Following is the present constitution with by-laws, rules of order, and standing regulations together with rules and regulations governing the Committee on Ministerial education.

CONSTITUTION
of
WITTENBERG SYNOD.

WHEREAS, it was found necessary and profitable, in the primitive Church, to have an occasional meeting of the different individual churches for the purpose of consultation and mutual encouragement in preserving their purity and promoting their welfare; and as this apostolic custom is retained in the Lutheran Church under the name of Synod; and as certain regulations are necessary for the government of such a body, we adopt the following CONSTITUTION:

ARTICLE I.

STYLE OF THE SYNOD.

Name.

SECTION 1. This Synod shall be known by the title of "THE WITTENBERG SYNOD OF THE EVANGELICAL LUTHERAN CHURCH OF OHIO," and shall be composed of ordained ministers, licentiates, and of lay delegates who subscribe to this Constitution; and of all others who may be hereafter received.

Of whom composed.

Lay Representatives.

SEC. 2. Each pastoral district shall have the right to send one lay delegate to each convention of the Synod, who shall have, during that convention, all the rights of membership.

Privileges.

Doctrinal Basis.

SEC. 3. This Synod receives the General Synod's Formula of government and discipline contained in the book of Worship, as its directory, so that our beloved Church may possess and exhibit to the world entire harmony in the reception of one doctrinal and disciplinarian platform. Any explanations which may be necessary will be embodied in the By-Laws.

Duties of Synod.

SEC. 4. It shall be the duty of this Synod to see that the rules of Government and discipline of the Formula are observed by all the congregations and ministers within its bounds; to receive appeals from the decisions of church councils and of special conferences, when regularly brought before it, and review and reverse or confirm the same; to examine and decide on all charges against ministers and licentiates. To this end the Synod shall have power to cite any church members within its bounds to appear before them, and endeavor to obtain other witnesses when the case may require it. It shall also be its duty to form and change ministerial districts; to attend to any business relating to the churches regularly brought before it; to provide supplies for destitute congregations; and to devise and execute all suitable measures for the promotion of piety and the general prosperity of the Church, not otherwise disposed of in the Formula.

Delegates from other Synods.

SEC. 5. A delegate from any other Evangelical Lutheran Synod shall have all the privileges of a regular member of this body, at the meeting to which he is appointed by his Synod to appear as its representative, except he shall have no vote.

Advisory members.

SEC. 6. Ministers in good standing in other Lutheran bodies, who may be present, may be received as advisory members.

Annual Meeting.

SEC. 7. At least one meeting of Synod shall be held every year, at such time and place as may have been determined; and

Special Sessions.

special meetings may at any time be called by the President, with the consent of one-

What constitutes a quorum.

third of the ordained ministers; and if four ordained ministers and two lay delegates be present at the time appointed they shall constitute a quorum.

ARTICLE II.

OF CONGREGATIONS.

Congregations. How become connected with Synod.

SECTION 1. Any congregation situated within the bounds of this Synod may become connected with it by subscribing to this Constitution.

Congregation violating the Constitution.

SEC. 2. If any congregation in connection with this Synod should refuse to observe the Constitution, it shall be excluded from connection with Synod during the time of its refusal; nor shall any minister or licentiate belonging to this Synod take charge of it without a special permission of the President; provided, however, that if the charter of an incorporated congregation be at variance with any articles of the Formula, said charter shall have precedence of those articles with which it is in conflict, if the charter be not in violation of the spirit of the Formula; in which case, when any such violation is so declared by the Synod, such congregation shall take all suitable measures to effect, if possible, the necessary alteration in the charter.

How dealt with.

Congregations not to employ an expelled minister.

SEC. 3. If any congregation in connection with this Synod shall, without the consent of this body, receive as its pastor a minister who has been expelled from any regular ecclesiastical body, or who is not acknowledged by this body, and shall refuse to dismiss said individual when advised to do so by the Synod or President, it shall be excluded from our connection.

ARTICLE III.

OFFICERS OF SYNOD.

Officers—who.

SECTION 1. The officers of this Synod shall be a President, Secretary, Treasurer and Statistical Secretary.

How and when chosen. Who eligible.

SEC. 2. All these officers shall be chosen annually, by ballot, by a majority of all the votes of the Synod. The President and Secretary shall be ordained ministers of this Synod; the Treasurer may be an ordained minister, or any one of the members of a congregation connected with this Synod.

President.

SEC. 3. The President, at the beginning of every convention of the Synod, shall deliver a Synodical discourse, and make a written report of all the official business transacted, and the official letters received by him since the last meeting, and of all the important events which have occurred relating to this Synod; and may recommend for consideration any measure which he may deem necessary or calculated to promote the cause of religion. This report shall be laid on the table, and dealt with as all other papers coming before the body.

President's report—how and when made. How disposed of.

President shall preside, etc.

SEC. 4. He shall preside at all the meetings of the Synod, receive and submit, in the proper manner, all motions and propositions presented by the members; restrain those engaged in debate within the rules of order; enforce, on all occasions, the observance of order and decorum among the members; put to vote all question which are regularly moved, and announce the result.

President's right to discuss and vote.

SEC. 5. The President has a right to take part in the discussions, as well as any other member. When the house is equally divided on any question, he has the casting vote; in all other cases he has no suffrage, except when an election is made by ballot, and then he has not the casting vote.

When he appoints Committees.

SEC. 6. The President has the appointment of all committees which are not otherwise provided for.

To appoint supplies.

SEC. 7. He shall appoint supplies for all vacant congregations during the recess of Synod.

To give advice.

SEC. 8. It is an important part of his duty to give counsel to every member of Synod, when he deems it expedient, and particularly to admonish and advise every erring brother. If accusation has been lodged against any member of this body, according to Chap. III, Sec. 5, of the Formula; or if he has sufficient reason to believe that any minister or licentiate is living in any material violation of the rules of the Formula, it shall be his duty to demand the individual to make satisfactory explanation before the Synod.

How to act in case of accusation.

Removal or death of Secretary or Treasurer.

SEC. 9. If in the recess of the Synod the Secretary or Treasurer should remove into the bounds of another Synod, or should depart this life, the President shall require the archives, the seal, the moneys, and all other property of the Synod to be delivered to him, and shall retain the charge of them until the next meeting of Synod, when he shall appoint a Secretary *pro tem.*

Removal or death—who succeeds.

SEC. 10. Should the President remove from the bounds of the Synod, or depart this life, then the Secretary shall succeed him, and discharge the duties of the President until next Synod.

Secretary.

SEC. 11. The Secretary shall keep a faithful and accurate account of all the proceedings of the Synod; write in the Record containing the Constitution and By-Laws any amendments or additions made to the same; carefully preserve all the papers, the seal, etc., of the Synod, subject to its directions; and shall do all the official writing of the Synod, not otherwise provided for.

Duties.

To give notice of time and place of meeting.

SEC. 12. He shall give notice in the Church papers of the time and place of the Synodical meeting, at least six weeks previous to the time appointed.

How to keep the roll.

SEC. 13. He shall keep a register of the names of all the ministers and licentiates connected with Synod, and also of the congregations.

Disposal of archives.

Who has access to them.

SEC. 14. Unless the archives are otherwise disposed of by the Synod, they shall be in the charge and custody of the Secretary. Any minister or delegate of a congregation connected with this Synod shall have free access to them, but no part of them shall be allowed to be taken away or destroyed.

Treasurer.

Duties.

SEC. 15. The Treasurer shall take charge of all the moneys belonging to the Synod, and shall keep them subject to its order. He shall keep, and present at each annual meeting a detailed and faithful account of the state of the Treasury. An order from the President, attested by the Secretary, shall be a sufficient voucher for money paid by him out of the Treasury.

Statistical Secretary.

Duties.

SEC. 16. It shall be the duty of the Statistical Secretary to distribute parochial and other blanks, receive and prepare for minutes the parochial reports, and to gather any other statistics required.

ARTICLE IV.

PERTAINING TO MEMBERS.

Members to obey Constitution.

SECTION 1. It is the duty of every ordained minister, licentiate, and lay delegate of this Synod, not only to observe the provisions of this Constitution himself, but also, so far as in his power to see that it is obeyed, by all connected with it.

When they can preach in another charge.

SEC. 2. No minister or licentiate shall preach or perform any ministerial duties in the charge of another minister, except by his request or consent.

Certificates of dismission.

When given and required.

SEC. 3. Any minister or licentiate in good standing who removes from the bounds of this Synod into those of another, shall, on application to the President, receive a certificate, under his signature, of his honorable dismission; and such a certificate shall be required by this Synod of every member of any other Synod who applies for admission.

Right of leaving a charge.

SEC. 4. Every ordained minister has the right to leave his charge and remove to another whenever he believes it his duty to do so; yet he must give the President timely notice of his intended removal.

Licentiates visiting vacant congregations.

SEC. 5. A licensed candidate shall have liberty to visit vacant congregations, either upon receiving an invitation from them, or upon the advice of the Synod or President.

When a licentiate can leave a charge.

SEC. 6. After a licentiate has a stated charge, he shall be restricted to it, and shall not resign it without the consent of the Synod, or, in its recess, of the President.

Power of licentiates.

SEC. 7. A licentiate has power to perform all the ministerial functions during the time specified in his license.

Duties of licentiates.

SEC. 8. It is the duty of licentiates to seek counsel from the President, and to apply to him for advice in cases of difficulty.

Journal.

Sermons.

SEC. 9. Every licentiate must keep a general journal of his ministerial acts, which, with a few sermons of his own composition, he must deliver or send annually to the Examination Committee for their inspection.

ARTICLE V.

CONFERENCES.

Division into Conference Districts.

SECTION 1. This Synod shall be divided into two or more districts for the purpose of holding Conferences.

Number of meetings.

SEC. 2. A Conference shall be held annually in each district, and they shall be continued at least two days. Their object shall be to inquire into the state of religion in the churches of the district, and, by the faithful preaching of the gospel, to labor for the conversion of sinners and the edification of believers.

Their object.

Where to be held.

SEC. 3. These Conferences ought, as far as possible, to be held by rotation in the congregations belonging to their respective districts.

Action in referred business.

SEC. 4. Conferences may examine into any business of congregations which is regularly referred to them by the Synod, or President of the Synod, and give such advice as they may deem proper to all the parties concerned.

Lay Delegates.

SEC. 5. Lay delegates may also be sent to these Conferences, under the same regulations as to Synod.

ARTICLE VI.

PROCEEDINGS AGAINST A MINISTER.

To guard the conduct of minister.

SECTION 1. As the honor and success of the gospel depend very much on the character of its ministers, every Synod ought to guard with the utmost care and impartiality the conduct of its members.

How charge is brought against a minister.

SEC. 2. If any member knows a minister to be guilty of a private censurable fault, he should warn him in private. If this proves fruitless, he should apply to the Church Coun-

cil, who shall proceed as specified in Chap. III., Sec. 5, of the Formula.

How the President shall act when a charge is made.

SEC. 3. If accusation be lodged according to Chap. III., Sec. 5, with the President, within four months of the time of the next Synodical meeting, he shall defer the matter to said meeting; but if the charge be one of drunkenness, lewdness, circulating fundamental error in doctrine, or higher crime, he shall immediately direct the accused to suspend all his ministerial duties until his case is decided. If such accusation is lodged with the President at an earlier date, he shall, if the charge is one of drunkenness, lewdness, circulating fundamental error in doctrine, or higher crime, immediately give notice to all the members of the Conference district to which the accused belongs to meet without delay at a suitable place, and institute a formal investigation of the case, according to the principles of the Formula. The chairman of said Conference district shall immediately fix the time and place of the meeting, and give at least fifteen days' notice of the same to each minister in the district, and also to the parties concerned.

When he gives notice to the Conference to act upon a charge.

Who gives notice of meetings.

Power of Conference.

SEC. 4. A majority of the Conference, assembled according to the previous section, shall have the power to proceed and hold a fair and impartial investigation of the case, and to take all such measures as may be just and necessary to determine the guilt or innocence of the accused.

If accused confess, what done.

SEC. 5. If the accused confess, and the matter be base and flagitious, such as drunkenness, lewdness, circulating fundamental error in doctrine or a higher crime, however penitent he may be, he must immediately be suspended from the exercise of his office.

If accused refuse to attend, what done.

SEC. 6. If a minister accused of atrocious crimes, being duly notified, refuse to attend the investigation, he shall immediately be suspended from his office.

If accused deny, and found guilty.

SEC. 7. If the accused deny the charge, and yet, on examination of the evidence, be found guilty, the Conference shall immediately suspend him.

The highest punishment in power of Conference or Committee.

SEC. 8. The highest punishment which can be inflicted by a special Conference is suspension from clerical functions; and this sentence is to be reported to the next meeting of the Synod, and remain in force until reversed by the Synod.

Sentence to be reported.

If accused appeals, what done.

SEC. 9. Any minister intending to appeal from the decision of a Conference shall give notice of it to his accusers within three weeks of the time after the decision has been made, that both parties may be prepared for a new trial.

Case of less crime—how proceed.

SEC. 10. If at any time accusation be lodged with the President, according to Chap. III., Sec. 5, of the Formula, for a less crime than those specified in Sec. 3 of this Article, he shall take no other steps in the case than to write letters of advice to the accused and accusers, exhorting them to mutual forbearance, and referring them to the next Synod.

Charges brought directly to Synod—how act.

SEC. 11. If accusations against a minister be made immediately to Synod, and the Synod believe itself to be in possession of all the evidence necessary to a just decision, the case may be immediately examined and sentence passed. But if the necessary evidence be not before it and the crime be such as specified in Sec. 2, it shall appoint a meeting of the Conference to which the accused belongs, which shall proceed as specified in Sec. 3.

Sentence of suspension removed.

SEC. 12. If a minister be found guilty of drunkenness, fundamental heresy, lewdness, or higher crime, his sentence of suspension shall not be removed until after some time of penitent, humble, and edifying conduct.

When churches do not accuse a minister, who shall.

SEC. 13. If the common report of a minister's guilt of any of the charges above specified be such as seriously to injure the cause of religion, and his own churches do not proceed against him, it shall be the duty of any minister or layman, having obtained two other signatures of credible men, to report the case to the President.

Cause for returning ordination papers.

SEC. 14. When it appears that a clergyman has left the active ministry and gone into a secular business of choice or preference, and not of necessity, he shall be required by the Synod to return his ordination papers.

ARTICLE VII.

VACANT CONGREGATIONS.

Vacant congregations advised to assemble together.

SECTION 1. Vacant congregations, which cannot be immediately supplied with a minister, are advised to assemble on the Lord's day, to select some member of the church, of suitable capacity and character, to conduct the exercises, and engage in the worship of God.

ARTICLE VIII.

MINISTERIAL EDUCATION.

Duty of members.

SECTION 1. It shall be the duty of every member of this Synod to instruct the people on the importance of Ministerial Education, to seek out proper candidates for the sacred office, and collect funds for their aid in a course of study.

Ministerial Education Committee—its duty.

SEC. 2. A committee, consisting of three ministers and two laymen, shall be appointed annually to receive and appropriate all funds

for Ministerial Education; to receive applicants, and to direct their education, according to their own discretion, when not otherwise directed by Synod. This committee shall make a detailed report, and propose plans for future operations annually to Synod.

Must report.

ARTICLE IX.

ELECTION OF DELEGATES AND DIRECTORS.

SECTION 1. The delegates to the General Synod and directors of Wittenberg College shall be elected by ballot. The directors shall serve four years, and may be re-elected, one-half retiring every two years.

Directors serve four years.

SEC. 2. The clerical delegates and directors shall be confined to ordained ministers, and the lay shall be chosen from the congregations connected with the Synod.

Who eligible.

SEC. 3. In case of the death or removal of a director from bounds of the Synod, another person shall be elected to fill the unexpired term.

Case of death or removal of Director.

ARTICLE X.

EXAMINATION AND LICENSURE OF CANDIDATES.

SECTION 1. The examination shall be conducted by an examining committee of five ordained ministers, appointed for the purpose at the meeting of the previous year, or by a committee appointed at the time.

Examination, how and by whom conducted.

SEC. 2. After the examination by the committee, when made before Synod, every member of the Synod, has a right to ask the applicant any additional questions.

SEC. 3. The examination shall embrace at least the following subjects, viz.: Personal piety, and the motives of the applicant for seeking the holy office; the Greek and Hebrew Scriptures; the Evidences of Christi-

Subjects for examination.

anity; Natural and Revealed Theology; Church History; Pastoral Theology; the Rules of Sermonizing, and Church Government.

Who are to be licensed.

SEC. 4. The Synod shall not in any case whatever license an individual whom they do not believe to be hopefully pious. Nor shall any applicant (extraordinary cases excepted) be licensed whom the Synod do not find possessed of a competent acquaintance with the subjects named in Sec. 3, the Hebrew language alone excepted.

How licensure is to be performed.

SEC. 5. The ceremony of licensure shall be performed according to the Liturgy of the Church.

ARTICLE XI.

ORDINATION.

Ordination, when, where, and by whom performed.

SECTION 1. Whenever the Synod has decided that an individual shall be ordained, the ceremony may be performed, either at the time by the assembled Synod, or in the church by which he has been called by the special Conference, or by a committee appointed for the purpose by the President, agreeably to a special resolution adopted by the Synod.

How ordination is to be performed.

SEC. 2. The ceremony of ordination shall be performed according to the Liturgy of the Church.

SEC. 3. If the ordination is performed in a church to which he is called, the presiding minister shall proceed without any interruption with the ceremonies of installation.

ARTICLE XII.

INSTALLATION.

When and by whom performed.

SECTION 1. No minister, having received and accepted a call to a pastorate, shall enter upon the duties of the same prior to his installation.

The installation service is the official act of the President of Synod, and shall in all cases be performed by him, or such ordained minister of the Synod as shall be appointed by him as his deputy. It shall be the duty of the President of Synod to notify the pastor-elect of this requirement.

ARTICLE XIII.

BY-LAWS AND ALTERATIONS OF THE CONSTITUTION.

Adoption of By-Laws.

SECTION 1. This Synod may, at any regular meeting, adopt such By-Laws as circumstances require; provided that they are not inconsistent with any of the provisions of this Constitution.

Alterations, etc., of Constitution; how and when made.

SEC. 2. Any alteration of any portion of this Constitution, or any addition of a new chapter or section, may be made, or any portion may be omitted; provided that such alteration, addition, or omission be set forth in writing at the annual meeting of Synod, in the precise words which are to be altered, added, or omitted, and be incorporated in the minutes; and provided that at the next annual meeting of the Synod two-thirds of all the members agree to the proposed change.

Two-thirds required.

BY-LAWS.

ORDER OF OPENING SYNOD.

I. Open with Order of Public Worship, Morning Service.
II. Calling of the roll.
III. Reception of applicants for membership, clerical and lay delegates, and advisory members.
IV. President's report.
V. Treasurer's report.
VI. Secretary's report, on unfinished business.

VII. Election of officers.
VIII. Reception of documents and papers.
IX. Appointment of Committees.
1. Committee on President's Report.
2. Committee on Claims.
3. Committee to Audit Treasurer's Report.
4. Committee to Audit Treasurer's Report of Ministerial Education.
5. Committee on Resolutions.
6. Committee on Examination for Ordination and Licensure.
7. Committee on Ministerial Education.
8. Memorial Committee.
9. Committee on Correspondence.
10. Committee on Minutes of Last Synod.
11. Committee on Minutes of other Synods.
12. Committee on Minutes of Conferences.
13. Committee on Vacancies.
14. Committee on Systematic Beneficence.
15. Committee on Formation and Revision of Pastoral Charges.
16. Committee on Speakers for Next Convention.
17. Special Committees, to whom shall be referred all other papers.

Committees Nos. 1 and 2 shall be appointed at the opening session of Synod. All the others are standing committees and shall be appointed at the closing session of Synod, and shall report the first day of the next convention of Synod. Special committees may be appointed whenever necessary.

Order of Business of Synod.

I. Should the President or the Secretary be absent at the proper time for opening a session, the members present may elect others *pro tem.*
II. Prayer.
III. Reading minutes of previous session.
IV. Reports of Standing Committees, Directors of College, Trustees of Oesterlen Orphans' Home, Home Missionary Board.

V. Reports of Committees appointed at the present convention.
VI. Unfinished business.
VII. New business, including resolutions, vacant churches, election of delegates, directors, members to preach on special subjects, the time and place of next meeting, etc., etc.
VIII. Adjournment.
IX. Prayer.

RULES OF ORDER.

When to be made.

1. Motion to adjourn, to lay on the table, for previous or main question, to postpone indefinitely, to postpone to a certain day or hour, to refer to a committee, to amend, to suspend the order of the day, or to engage in a previously appointed order, to answer a question of order, to call for the reading of papers connected with the discussion, and to reconsider, shall be privileged motions, taking precedence of all others and of each other in the order mentioned. The motion for adjournment, for the previous question, to lay on the table, to postpone indefinitely, a question of order, unless there is an appeal, shall be made without debate. No motion, whether privileged or not, shall be made whilst a member occupies the floor or a vote is taken.

What to be made without debate.

How a question or motion is put.

2. If the previous or main question is called for and consented to, then the pending amendments are first to be put in their order, and then the main question. If the calling of the main question is not consented to, the discussion shall proceed until such consent is obtained, or the matter is set aside by a privileged question.

When amendments are in order.

3. Amendments to be in order must refer to the subject under consideration, and there can only be allowed an amendment to an

amendment. If an amendment to an amendment be rejected, then another amendment to the first is in order.

Minutes—how approved.

4. No motion shall be necessary to approve the minutes of previous meeting, unless objection is made. If no objection is made, then the President shall say, "The minutes stand approved."

Questions of Order—how dealt with.

5. When a question of order arises, and there is an appeal, no member shall speak except the President, and the member called to order.

How long and often members may speak.

6. No member shall occupy the floor longer than twenty minutes, unless special permission is granted by vote, or speak more than twice on the same question, unless permission by vote is granted.

Questions—how decided. Who entitled to the floor.

7. Should more than one member rise to speak at the same time, the President shall determine who is entitled to the floor.

All to vote when required.

8. All members are required when called on to vote, to declare their assent or dissent to the question pending, unless excused by Synod.

9. All questions, unless otherwise determined, shall be controlled by a majority of votes.

Resolutions and reports must be written.

10. All resolutions and reports of committees must be presented in writing.

11. All reports shall be considered received when read, and unless objections be made they shall be read when offered. In case of objection, a motion shall be necessary for their hearing.

12. A majority of a committee shall constitute a quorum for the transaction of business.

STANDING REGULATIONS.

Home Mission Board.

1. The officers of Synod shall constitute the Advisory Home Mission Board.

Committees to be prepared to report.

2. It shall be the duty of the Standing Committees and Boards to be prepared to report at the first session of Synod.

Report of State of Religion.

3. Each pastor shall furnish the President a brief report of the State of Religion in his pastorate at least four weeks previous to the convention of Synod.

Absentees—what required of them.

4. No minister or licentiate shall be absent from the meeting of the Synod without the most urgent necessity. In case of his absence, he shall, if possible, send to the Synod a written apology for his absence. Voluntary ministerial engagements shall not be regarded as a sufficient excuse. Anyone violating this By-Law shall be called to account by the President at the next meeting.

Letters, etc., to be addressed to the President.

5. The written apologies for absence, as well as all other letters and papers intended for the Synod, ought to be addressed to the President.

Entertainment of ministers, etc.

6. The minister of the place in which the Synod is held, with the Church Council, shall endeavor to provide for the entertainment of ministers, candidates, and lay delegates by Christian friends.

When to meet for first session.

7. All the members of the Synod shall endeavor to assemble on the evening preceding the day appointed for business.

Worship—when held.

8. Divine worship shall be held during the meeting of the Synod as often as may be convenient and consistent with the business of the Synod.

Minister from other denomination, applying for membership.

9. No minister from another denomination shall be received without a certificate of honorable dismissal or indisputable evidence

of his good standing, and passing an examination similar to that required for ordination.

10. The applicants from other denominations for membership in this Synod shall be requested publicly, at the ordination service on Sunday evening, to answer the following questions:

(*a*) Do you receive and hold with the Evangelical Lutheran Church of our fathers the Augsburg Confession to be a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that word?

(*b*) Do you promise by the aid of God faithfully to perform all the duties enjoined upon you in the Formula for the Government and Discipline of the Evangelical Lutheran Church, and to submit yourself to its rules, and government, and discipline, so long as you remain a member of any Lutheran Synod? (Min., 1891, p. 21.)

Treasurer to pay over.

11. The Treasurer shall pay over the Ministerial Education funds as needed, to the Treasurer of the Education Committee, and forward the various benevolent and other contributions to the respective Treasurers of Boards or Societies.

Secretary paid.

12. The Secretary shall receive fifteen dollars for transcribing the Minutes into the Record.

Assistant.

The President shall appoint at each meeting of Synod an Assistant Secretary.

Statistical Secretary paid.

13. The Statistical Secretary shall receive a compensation of $15.00 and expenses annually for his services.

Parsonages reported.

14. The Statistical Secretary shall indicate by an asterisk and footnote in the Parochial Report all pastorates that have parsonages.

Directors to report finances.

15. Directors of College shall embody in their report a statement of the financial condition of the College, together with a statement of the financial relation of this Synod to the Institution.

Mileage.

Excuse for non-attendance.

Synod should pay their traveling expenses in attending the meetings of the Board; and for non-attendance the same excuse shall be required as for absence from Synod.

Vacancy in directorship.

16. If at any time between the conventions of Synod, a vacancy should occur in the College Directorship, or Trustees of Oesterlen Orphans' Home, either by death, removal, or the refusal to serve, the President shall fill such vacancy by appointing a substitute, who shall serve until the next meeting of Synod.

Elective office—length of term.

17. Any clerical member having served two consecutive terms in an elective office shall not be eligible for re-election.

Examination day before Synod.

18. The Examining Committee shall meet and examine all candidates for licensure or ordination on the day previous to the meeting of Synod.

Marriage and divorce.

19. No minister or licentiate shall perform the marriage ceremony for persons who were divorced except for such as were divorced for the Biblical reason (adultery), and then only the innocent party.

Supplying vacant churches.

20. Synod disapproves of the regular supply of the pulpits of vacant churches by theological students, believing it to be a detriment to both; all supply of vacant churches shall be under the supervision and direction of the officers of Synod.

Settling with retiring pastor.

21. A vacant church or charge shall settle its financial obligation with the retiring pastor before electing another, or engaging a stated supply, except in the judgment of the President it should be otherwise.

Expenses of President.

22. The President of Synod, in the discharge of his duties relative to vacant charges and unemployed ministers, shall have his expenses paid by Synod. (Min., 1887, p. 27.)

Endowment Fund of College.

23. The members of the College Board representing this Synod are instructed always to oppose the appropriation of any of the Endowment Fund of the College to any other purpose than that for which it was designed. (Min., 1885, p. 31.)

Bond of Treasurer.

24. The Treasurer of Synod shall be required to give bond in the sum of five thousand dollars ($5,000.00) for the faithful performance of the duties of said office.

Banks for Treasurer's account.

25. The Treasurer of Synod shall select, with the written approval of the President and Secretary, a bank or banks in which the funds of the Synod shall be deposited, under such an arrangement for the payment of interest on such deposits as meets the approval of the officers of Synod. (Min., 1887, p. 13.)

Benevolent funds—to whom paid.

26. Pastors and people shall be informed of the rule of Synod, viz., that all Synodical benevolent funds shall be paid into the hands of the Treasurer of the congregation, and that he place the same into the hands of the Treasurer of Synod.

27. All money ordered paid out of the Synodical Treasury for benevolent and missionary work must be sent through the Treasurers of the respective Boards.

Rules and Regulations
of the
COMMITTEE ON MINISTERIAL EDUCATION.

Name.

1. This Committee shall be known by the name of the Committee on Ministerial Education of Wittenberg Synod (Const., Art. VIII. Sec. 2), and shall consist of three ministers and two laymen.

Number.

Organize, receive and disburse funds.

2. This Committee shall organize annually by electing a Chairman, Secretary, and Treasurer, and shall receive from the Treasurer of Synod the Ministerial Education funds, appropriate the same, and make an annual detailed report to Synod.

When to meet.

3. The Committee shall meet for business at the time and place of holding the annual meetings of Synod; and when necessary during the interim at the call of the Chairman, at such time and place as he may select.

4. All applications for aid must be made to this Committee.

Determine who and how much.

5. They shall determine the number to be aided, the amount each is to receive, the institution at which they shall pursue their studies, and whether the applicant shall take a full or partial course of study.

Direct course of study.

Preference of applicants.

6. If there are not enough acceptable applicants from our own Synod for beneficiary aid, the Committee shall give preference to young men coming from beyond Wittenberg College territory.

Statement required of applicant.

7. They shall demand from any person making application for aid a written statement of the following facts, which writing must be certified to by his own pastor and

Church Council, or by some other minister of Synod, viz.:

What the statement contains.

(1) The evidence of his conversion, piety and talents.

(2) The evidence of his call to the ministry.

(3) His age, and whether he contemplates taking a full or partial course of study.

(4) How much aid he would need, and to what extent he can support himself.

(5) How long he has been a member of the Lutheran Church.

(6) Whether it is his serious purpose before God to enter the ministry in the Lutheran Church.

(7) Whether he has a sound constitution and enjoys good health.

(8) What has been and is at present his occupation.

(9) Does he use tobacco in any form.

Beneficiary Aid—how and when paid.

8. The amount of aid granted annually to any student shall be paid in three installments, one at the beginning of each of the three terms of the school year.

The recipient of aid shall be required, upon the payment of each installment, to make and sign the following statement:

"I hereby declare that it is my solemn purpose to devote my life to the work of the ministry of the Gospel in the General Synod of the Evangelical Lutheran Church, and respectfully ask to be continued as a beneficiary of the Wittenberg Synod; and, further, I obligate myself to continue and complete my studies under the direction of the Education Committee of this Synod until I become an ordained minister of this or some other District Synod connected with the General Synod."

Licensure of beneficiaries.

Our beneficiary students shall apply to the Wittenberg Synod for licensure.

Power to dismiss.

9. They shall have the power to dismiss from the funds any beneficiary, whenever in their judgment they deem it proper so to do.

Use of Tobacco.

10. No one shall hereafter be received or continued as a beneficiary who uses tobacco in any form.

Power to examine.

11. They may also examine all applicants upon the above points, or any others not embraced, and may re-examine any of our beneficiaries at any time that it in their judgment may be necessary.

Receive character bills.

12. They shall receive the character bills of all the beneficiaries sustained by us, and in addition may obtain annually from their instructors any written information they may desire.

Require a note.

13. They shall require of each applicant, who may receive aid from the funds, a promissory note upon the following conditions, viz.:

Conditions of the note.

(1) This note shall be drawn payable to the Treasurer of the Committee on Ministerial Education of Wittenberg Synod, without interest, so long as the applicant continues his studies as a student at the institution assigned him.

Conditions of note continued.

(2) The Treasurer of this fund shall return to the student aided, or cancel all notes held against him, after ten years of faithful service in the ministry of the General Synod Lutheran Church.

(3) All notes held against any beneficiary shall be collected, if the same shall demit the ministry, or enter the ministry in any other denomination or church before the completion of ten years' service in the General Synod Lutheran Church.

14. They shall take, or cause to be taken, all lawful and honorable means to collect the sums due this Synod by persons coming under the provisions. Collect money due.

15. The Committee shall present annually to Synod a full and complete report (Art. VIII., Sec. 2) of its action, embracing especially the following items, viz.: Report—what it embraces.

(1) The number of beneficiaries sustained, their progress, etc.

(2) The whole number of persons within the bounds of Synod who have the ministry in view; how many of these have already entered upon a course of study; how many design going to college during the next Synodical year; how many can and will support themselves, and the number of new applicants for aid.

(3) The names of the young men receiving aid, with the amount received by each one, shall be reported annually to the Synod.

(4) The notes given by the students aided shall be in the custody of the Treasurer of Synod. Custody of notes.

16. This Committee shall fill all vacancies that may occur in their number during the interim of Synod. How vacancies shall be filled.

17. No person shall be received on the funds who has not spent at least one year at Wittenberg College, and received the approval of the Faculty. In receiving applicants for aid, preference shall be given to such as are already in the Theological Seminary. Must have been one year at College.

18. Any beneficiary who falls below an average scholarship of 8 (grading from 1 to 10), or below 6½ in any study, shall be dismissed from the funds of Synod. Grade of scholarship.

19. These By-Laws, Rules, and Regulations may be altered or amended by a vote of two-thirds of all the members present at any annual meeting of Synod. How amended.

At the annual convention in Tiffin, O., in 1896, a motion prevailed and a committee was appointed to prepare a programme for the appropriate observance of the fiftieth anniversary of the organization of Wittenberg Synod. This service to be held at the time of the next meeting of the Synod in 1897 at Bucyrus, O. The minutes of that year have this record of the anniversary observance. [16]"At the time appointed, a large congregation had assembled to join in the fiftieth anniversary of the organization of Wittenberg Synod. It was a service long to be remembered by those who had the great pleasure of being present. Well prepared addresses were made by the following persons:

"Wittenberg Synod, her Educational Interests," by Prof. S. F. Breckenridge, D. D.

"Wittenberg Synod, her Missionary and Benevolent Work," by Rev. C. S. Ernsberger, D. D.

"Her Doctrine and Life," by Rev. G. M. Grau, D. D.

"Her Pastors and People," by Rev. H. L. Wiles, D. D.

Words of greeting were given by Rev. Drs. J. W. Goodlin, and A. J. Imhoff. Dr. Goodlin was the only member present who was a member of Synod 47 years ago. His words were a benediction to the young men of the Synod upon whose hearts was laid the work of making the next fifty years still grander in results. Letters of greeting were read from Revs. Sam'l Sprecher, D. D., LL. D.; I. K. Funk, D. D.; M. J. Fiery, D. D.; D. Summers, J. G. Harris and G. N. H.

[16] Min., 1897, pp. 25 and 26.

Peters. These addresses and letters have been placed in suitable forms in the archives of Synod for the use of the future historian.

CONFERENCES

The formula for the government and discipline of General Synod Churches provides for the holding of conferences the chief object of which shall be the preaching of the word and the awakening of a deeper interest in the great subjects of religion. Also for the transaction of any business referred to them by Synod or by individual congregations, its proceedings being always subject to examination and review by the Synod.

To properly organize the synod into conferences, —to determine boundaries,—and to maintain such interest in their sessions as is necessary to secure the desired results has presented some difficult problems in church work. Originally the Synod was composed of two conferences, and meetings were held semi-annually. Upon the recommendation of the President in the session of 1875 the territory was divided into three conferences so as to require less distance of travel and to reach a larger number of people in the aggregate. It was found however that the attendance was so small in the number of clerical and lay members present as to prove very discouraging and the Synod was redistricted again and placed into two conferences as before; and instead of holding two sessions annually, but one is held and that is convened in the spring or early summer months. This has proven so satisfactory as to have become a permanent ar-

rangement and in 1901 Synod fixed its conference boundaries as follows:

[17]"The boundary between the Eastern and Western Conferences shall be this: The Lucas and Ottawa County lines from Lake Erie westward to Wood County, thence southward alonsg the east county lines of Wood, Hancock, and Hardin Counties to Union County, thence west and south along the Union County line to the southeast corner of Logan County."

The attendance upon these sessions is very gratifying and the interest is being well maintained from year to year.

Figures are said to be cold and uninteresting, but when they bear upon the social, moral and material conditions of a people, they are invested with a new and striking significance. Facts respecting any particular class of interest, especially such facts as can be stated in numbers or tables of numbers become doubly real when classified. They stand opposed to mere theory or imagination and are as useful in forming a correct basis of estimates, in religious conditions, as in any other sphere of activity. Reaching down through periods of time, they as statistics become a basis of investigation and comparison of conditions beyond which there is no dispute. No organization can be complete, therefore, without a Statistical Secretary. This was the conviction of our Synod when in 1901, the office of Secretary of Statistics was created. No office has been considered more important. His announcements settle all contentions and remove all doubt. The men hitherto honored with this office

[17] Min., 1901, p. 27.

are: Revs. F. E. Leamer, H. G. Snyder, R. A. Halverstadt and A. E. Bell. Accuracy in numbers, patience in computations and comparisons, and painstaking labor, are pre-eminent requisites. It is safe to predict that this office will never pass or become vacant.

CHAPTER III

Period of Expansion
1840-1860

THE history of General Synod Lutheranism in Northwestern Ohio presents a most interesting study. It embraces nearly all of the vexed problems that have exercised the thought and engaged the energies of our people. Problems of language, of doctrine, and polity, alike have been deeply involved. Methods and measures too, in the planting of missions within our border and in the promotion of our educational interests were severely and constantly put to the test. Notwithstanding all the difficulties, and the multiform obstacles that confronted the church, yet from the smallest beginning without wealth, or numbers, or social prestige, she arose in a quarter of a century to a commanding position of influence and power, trebling her membership and commending her historic methods and Christian activity on all sides. Thoughout this period, from 1840 to 1860, there were added to the membership of the churches on our territory, annually, an average of 500 souls with an average net increase above losses of 300 or more. During this period also, a large majority of the congregations now included in our Synodical register were organized. For this reason, we have chosen to call it the "Period of Expansion."

We quote at some length from the autobiography of Rev. Dr. J. Crouse: [18]"During the period referred to, our church increased in membership and in the number of congregations on the territory embraced in the bounds of East Ohio and Wittenberg Synods to an extent never before attained in the entire state in the same length of time. Men had toiled in the ministry before, but had taken comparatively nothing and the reason of their meager success doubtless was that they attached the one end of the net to the shore, then rowed out and returned dropping the net as they went and made a kind of a semicircle from the shore. In other words, they were "coasters,"—they kept in sight of land and feared to venture far from terra firma. In the good providence of God the time came when the Church must launch out into the deep and let down her net for a draught there, and when she had entirely cut loose from the shore and had pushed the Gospel ship out into the deep and let down her net for a draught, the Lord of Hosts opened the windows of heaven and poured her out a blessing that there was not room enough to receive it. Existing organizations were strengthened numerically, financially, and spiritually, not only, but new organizations had frequently to be formed in order to properly care for the new accessions to the Lord's soldiery. The Church had carried on a defensive warfare just as long as was good for her, to say the least, and she must now enter upon an aggressive campaign, must push the war to the door of every man's heart if she would take the world for Christ.

[18] Crouse, Autobiog., pp. 146-149.

Our good old pastors dreaded and did all they could to prevent one of the effects of the Gospel which Christ declared it would have in this wicked sin cursed world. "For I am come to set a man at variance against his father and the daughter against her mother and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." But has there ever been a prophecy that has been more strikingly fulfilled in the history of the church than this one? And this prediction of our Lord must needs continue to be fulfilled until all men unite in obeying the commands of the Prince of Peace. The declaration once made by a certain preacher contains more truth by far than poetry. "There is no good done until the devil gets mad."

There were some of our preachers who became noted during those years of spiritual awakening on account of their good success in leading professors of religion out of their dead formalism and starting them in the way of experimental and practical godliness. The following brethren whose praise was in the Gospel throughout all our churches deserve special mention: Revs. Keil, Ritz, Ruth, Lane, Leiter, Seidel, Wagner, Hoffman, Guenther, Sloan and Sechrist, Of course our ministers were all, with but few exceptions, earnest active workers for the Master, but those I have mentioned will be especially remembered by untold thousands of immortal spirits who through their labors under God were "Turned from darkness to light and from the power of Satan unto God."

But these noble brethren have nearly all been called from their labors on earth, to their great reward in heaven, while those who still remain among

the living are patiently waiting the Master's coming to take them to their longed for home beyond the stars. The period about which I write may with propriety be regarded as the transition period in the history of the Evangelical Lutheran Church in Ohio, as represented in the General Synod of the United States. Before the departure taken by the Churches in East Ohio and Wittenberg Synods, by which they became aggressive both in their preaching and in their methods of working and living, the more vital doctrines as taught by Luther and revived by Spener, Francke and others, were practically ignored by the pulpit not only, but actually despised and denounced by many of the preachers of the Old School (socalled) as being Methodistic. And there are many persons living still who need not be told that forty and fifty years ago many of our Lutheran and Reformed preachers together with the majority of their parishioners hated Methodism much more bitterly than they did sin and the Devil.

But after assuming an aggressive attitude, adopting active measures for promoting the cause and work of Christ in the World,—after carrying the warfare for the conquest of the World to the Cross of King Emmanuel, into every nook and corner of her population, the more intelligent among all classes of people began to recognize Lutheranism as a great and effective power for good in the world.

The history and the true character, the principles of doctrine and life, of Lutheranism, had become well nigh totally obscured even among the professed followers of the Hero of the Reformation."

It is likewise an interesting fact,—and we note it incidentally,—that, during this same period, fully one-third of the Synods comprising the General Synod were organized, viz.: East Ohio, East Pennsylvania, Allegheny, Miami, Wittenberg, Olive Branch, Ministerium of Pennsylvania, Northern Illinois, Pittsburg, Northern Indiana, Southern Illinois, and Melancthon. Several causes contributed to the unusual activities of these times. Two of these are prominent. We mention *first,* the fact alluded to in a former chapter of a widely prevalent religious awakening that continued unabated for several decades. It was not so much a revival of religious feeling, as is often and usually understood by that term, but a wide-spread awakening in churches of all denominations,—a reactionary movement away from the rationalism that had come across the seas, poisoning the minds and weakening the activities of the Church,—a drifting away from everything of a positive and definite nature as to the teaching of scripture and a sturdy faith in the confessions of the Church. It was not so much a reaction against formalism in the churches as against religious indifference and practical unbelief in the essentials of religion. In this movement, every pastor became his own evangelist, and, quickened by a keen sense of personal responsibility for the spiritual welfare of his own flock, sought to awaken a new interest in the vital doctrines of the Gospel and in the work of the kingdom of Christ. A *second* cause of this period of advancement is found in a return to clearer statement and more definite expression of the Doctrinal basis of General Synod Lutheranism. In the language of one of our most gifted writers, "For years our

Church had for the most part been almost completely divorced from her doctrinal standards. Congregations were organized, synods were formed and ministers were licensed and ordained without any kind of reference to the Augsburg Confession as the generic creed of Lutheranism. Many of her ministers made special efforts to show that the Lutheran Communion deserved existence as a denomination not because she held the truth of the Gospel in any peculiar sense and emphasized certain doctrines not emphasized by others, but in consequence of what she confessed as the common heritage of all Protestant Christians. Among us, there was no sort of uniformity of doctrine, worship or practice."*

This statement is in no way overdrawn. But few of our ministers even, — largely because of the lack of a sound consistent Lutheran literature in the English language, — were familiar with our doctrinal standards and historic customs and usages. The historic sense was almost entirely lost in the transition from a German to an English speaking Church. It was both natural and easy to drift into the current methods of other churches and to neglect the proper education of our people in the historic faith and usage of our own Church in this and other lands. Besides, our ministers were so overwhelmed in their work, so abundant in labors and sacrifices, as to have but little time for special study. The General Synod therefore found it necessary to define and declare the proper position and authority of our creedal confessions. This it did in

*Dr. D. H. Bauslin in Lutheran Quarterly, July, 1910, p. 381.

1864, in a way that left no doubt as to the identity of the American Church with that of historic Lutheranism in other ages and lands. This was done in these words, "We receive and hold with the Evangelical Lutheran Church of our Fathers, the word of God as contained in the Canonical Scripture of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrine of the Divine Word and of the faith of our Church as founded upon that Word."

This declaration defined three things: *First,* it defined the American Lutheran Church and the Church of our Fathers across the sea, to be one in faith and doctrine. *Second,* it defined the Holy Scriptures as the sole authority in all matters of faith and conduct; and, *third,* it declared the Augsburg Confession to be a correct exhibition of the fundamental doctrines of the Divine Word and the faith of our Church as founded upon that word. We thus found ourselves to be here, in America, and elsewhere, historically and distinctively, the "Church of the Augsburg Confession." It was during this period that the "New Measure" methods attained their widest influence. While these methods never gained universal recognition throughout the Lutheran Church, yet on the territory of Wittenberg Synod, they were given a hearty welcome, and there were but few churches and pastors that did not employ them to a greater or less extent. It is due, however, to the memory of those who laid the foundations in pioneer days, as the records of the Synod from year to year, will clearly show, that, though they were surrounded by the wildest

revivalistic emotionalism, they themselves were moderate and conservative in their use of these measures. The records also show that along with the use of revivalistic methods, they did not abandon entirely, but, as we have noted in a former chapter, combined the historic methods of Child baptism, Catechization and Confirmation with the new measures and nearly as much so as those who followed after them. Always and everywhere, there were to be found among our pastors a few such stalwarts as Greenwald, in Ohio, and Earhart in Kansas who stood out firmly against all forms of religious fanaticism and with intelligence and the force of a fine personality urged the sanity and proved the effectiveness of the historic Lutheran usages and methods. During this period of a quarter of a century, the Lutheran Church on the territory of Wittenberg Synod made the most rapid and permanent advancement of any equal length of time in her entire history. In this time her membership was trebled and at the same time her congregations were being organized along nearly every line of Christian activity, as the pages of this history will repeatedly show.

CHAPTER IV

Educational Progress

AMONG the special interests which Wittenberg Synod has sought always to foster is the cause of Christian Education. Recognizing the fact that the Christian College must stand back of all of the movements and agencies of the Church, if it is to be efficient in the promotion of the Kingdom of Christ, this Synod at once sought to articulate itself with the College which furnished for it the historic name it bears.

One or two matters preceding the founding of Wittenberg College may first be mentioned. The first college established by the Lutherans in Ohio was that now known as Capital University located at Columbus. This was founded by the German Joint Synod in 1830. It located first at Canton and two years later was removed to Columbus. It was hoped that this institution would fully provide for the growing interests of the Lutheran Church in Ohio. The day of larger development and greater usefulness seemed at hand. For a number of years this hope seemed sure of a full realization. In 1842, however, when the East Ohio Synod made overtures to the governing body of that institution to share in its support on condition of having guaranteed to it corresponding rights and privileges of property in the institution, its proposals were not allowed. Thus, failing to secure unity of feeling and co-operation, this Synod in its regular session in

the autumn of 1842, unanimously adopted the following resolution: "Resolved, that in reliance upon the Triune Jehovah and alone for His Honor and Glory, we now in Synod assembled establish a literary and theological institution."

This resolution backed by a subscription of $1,500 raised among the members of Synod, was the first step in the founding of Wittenberg College. A Board of Directors was elected, composed of six clerical and as many laymen, and authorized to issue proposals to different towns in Ohio for the location of the new institution and to open the school as soon as a suitable location could be found. Wooster and Canton became competitors and the offer of Wooster was accepted. Steps were now taken toward the erection of a building and the site chosen. A petition was sent to the legislature for a Charter and a Faculty was chosen. In May, 1844, the school opened with four students. In September of the same year the Board of Directors decided to move the college to a more central location, Springfield was chosen and November 2, 1845, the College opened in its new quarters with five students, increasing to 71 during the first year. The second year, the attendance reached 126. Bright hopes were awakened, and assurance was strong.

Accordingly in its first convention, the first act of the Synod after adopting its constitution and uniting with the General Synod by adopting its formula of Government and Discipline, was, to approve and adopt the Charter and Constitution of Wittenberg College and to elect its quota of representation of directors in that institution. The first clerical direc-

tors from this synod were, Bishop J. Livengood, elected for four years, and Bishop J. Seidel for two years. General S. Myers, lay director for four years, and Mr. A. Nigh, Esq., for two years.

Much importance was attached to regularity of attendance upon the meetings of the Board. This was insisted on with promise to pay mileage, and to enforce this requirement, Synod resolved at its fourth regular session in 1850. "That if either of the members of Board of Directors from this body failed to attend its meetings without a valid excuse, he shall forfeit his office as Director, and be required to pay Synod the amount of his mileage as a fine."* At this same convention, Rev. D. Harbaugh of this Synod was placed in the field as agent to assist the President in the securing of funds for the College. This he did by placing scholarships and by the collection of moneys for its endowment. He served but a short time. Subsequently also Rev. J. J. Miller was placed in the field to secure endowment. Later on, Revs. Stelling, Goodlin, Dr. J. Crouse, and R. F. Delo served short terms as financial agents, Dr. Crouse having been called three times to engage in this work for a short period, each time resigning important pastorates in this Synod in order to accept that work. From year to year, resolutions, urging pastors to preach on Christian Education and the claims of Wittenberg College upon our people for endowment and students were passed and moneys collected for the increase of the College library. The first organized effort to secure permanent endowment was by the creation of Witten-

*Min. 1850, Protocol p. 79.

berg College Endowment Society in 1860. This Synod took up the organization of auxiliary societies for this purpose but it seems to have been left in the hands of the agents of the College and the joint efforts of pastors. In 1895 a special session of this Synod was called at Bucyrus on the suggestion of the Board of Directors to consider the raising of $100,000 as a semi-centennial endowment fund. Other Synods did likewise, uniting in one effort to secure the full amount. This Synod at this special session undertook the raising of $25,000 to endow a chair in Historical Theology, in the Theological Seminary, the amount to be raised in five years upon the territory of the Synod. It was solicited in notes for five years and bearing interest until paid. A committee was appointed to co-operate with the Faculty of the College to secure it by canvass. In due time the full amount was secured but the incumbent has not yet been named by the Board of Directors. In all the special efforts to increase its endowment, to erect needed buildings, to enlarge its libraries, or to secure new students, this Synod has invariably welcomed its President and Professors, its agents and secretaries to her churches and listened with deep interest to their appeals and unitedly labored with them to meet its necessary demands. By far the greater number of her agents and secretaries, in fact *all* with but one or two exceptions, have been chosen and furnished from her list of pastors, and in these later years her first Field Secretary sent out to herald the name and to make known its educational standard, and the superior advantages it offers to the student, again, one of its oldest and most experienced pastors was chosen. As early as 1866, the Synod made effort

to establish a Ladies' School on its territory to provide an advanced course of study leading up to the collegiate education. From year to year this effort was renewed at Synodical conventions with varying prospects for its realization until the college opened its doors to the young women of our communities, and then the effort was abandoned. This was done in 1875, and a dozen or more young ladies entered the open doors. Wittenberg now numbers her alumnæ by the hundreds (237), and co-education is no longer an experiment. Her high cultural standard is known everywhere. Ten years later the Synod took into serious consideration the advisability of the purchase of Greentown Academy located at Perrysville, O., to be equipped as an auxiliary to Wittenberg College. After due consideration, it was concluded that the investment would not be feasible, nor the undertaking profitable to the educational work of the Church. In 1908 a committee was appointed to take into advisement the projection of a Lutheran Chautauqua for the state of Ohio for the purpose of discussing subjects of special interest to the Lutheran people of the various general bodies. After obtaining the refusal of other Synods to co-operate, this effort was discontinued. That this Synod has always been interested in advanced education and the highest equipment for the service of the church and Christ's Kingdom, is not without abundant evidence.

The primary and governing purpose in the planting of Wittenberg College was to furnish in the Church in the middle west an adequate and competent ministry. An educated ministry was a recognized necessity. To provide such a ministry, theological depart-

ments were always associated with the establishment of our early educational institutions. Wittenberg Synod, therefore, at its first convention also indicated its deep interest in the training of students in theology and its related subjects, so as to thoroughly equip its candidates for the ministry of the Gospel in our Lutheran Church. Early in her history (1861)* her pastors were required to present her claims every year. This interest, it manifested in a specific manner, by approving a text-book in the Theological Seminary, and, recognizing the insufficiency of that work alone for a system of instruction, called for a more comprehensive and thorough system of theological instruction and memorialized the General Synod to provide such a work.

It has been the steady purpose of Wittenberg Synod to safe-guard the denominational and Christian character of Wittenberg College as its charter provides. As no person shall be elected to a Theological professorship in the Divinity School who has not been a pastor of a Lutheran Church for at least five years, so shall the Board of Directors be chosen from the membership of co-operating Synods within the General Synod.

The only effective religionism is found among the denominational types, Christian Colleges are the supply houses for denominational strength. They supply the sinews of war in the Church's battle against sin. Laymen, preachers, missionaries, teachers, get their preparation in these schools. They are the most important factors in the makeup of Christ's Kingdom.

---

* Min. 1861, p. 20.

There are some things in these schools better than endowment, better than buildings, better than scholarship even, and these are atmosphere, spirit, tone, devotion to fundamentals, loyalty to Christ. In keeping with these convictions, in 1879, when a recommendation was introduced to make eligible to election as Directors laymen who were not members of the Lutheran Church, this Synod strongly adhered to the declaration of the charter which made such action impossible.* Again in 1906, when the Carnegie Foundation Offer to endow retiring Professors of such Christian Colleges as would renounce their denominational control, was presented; this Synod promptly recorded its protest against such action.†

(2) Beneficiary Education

Simply to plant and endow such institutions, however, did not prove sufficient to realize the full purpose for which Wittenberg College was founded. The field to be occupied was large and the supply of men entirely insufficient to answer the calls that came up to Synod from almost a multitude of places in the church of their fathers, pleading for some one to break unto them the Bread of Life and to lead them in the work of the Master's Kingdom. Early in the Synod's history, it was found that few young men had the means to undertake such a course of instruction at the schools of higher learning, and thus it has seemed to be down through succeeding years. The duty to provide such equipment was brought before

*Min. 1879, p. 14.
† Min. 1906, p. 37.

the Synod with tremendous force even at its second convention by three young men of insufficient means, candidates for the ministry, applying to Synod for help.

The constitution of the Synod makes it the "duty of every pastor of the Synod to instruct his people in the importance of ministerial education and to seek out proper candidates for the sacred office and to collect funds for their aid in a course of study."* Before the apportionment system was adopted, pledges were taken for this purpose from individual members and congregations. From year to year these amounts to be disbursed to worthy applicants by a committee of five appointed by the Synod, of which three were ministers and two laymen, as provided by the Constitution. Bishops A. Kuhn, F. J. Ruth, and J. Seidel, and Gen. S. Myers and Bro. Wm. Dargitz, were named as that Committee.† At this second convention of Synod also Rev. Dr. Ezra Keller, President of Synod and President of Wittenberg College was requested to preach on "Beneficiary Education." Thomas Hill was the first student aided by this Synod from the beneficiary fund. At the second convention two other young men were given the benefit of this fund, said amounts ranging from $25 to $30 each. The following year at the third convention of Synod $175 were pledged for this cause by individual brethren for their churches. At first, individual cases were considered in open Synod each year, and then the attention and interest of Synod was con-

*Art. VIII, Sec. 1.

† Min. 1848, Protocol p. 36.

stantly stirred and subscriptions made to this cause. At the seventh convention of Synod it allowed the payment of $75 per year to each beneficiary. They were then required to give their notes for the return of the money to the Board of Education without interest on the condition of becoming able to do so, or on their quitting the ministry of the Lutheran Church.

Each pastor in the Synod was required to report to the Chairman of the Educational Committee before the first day of August of each year.

(1) The number of persons if any in the bounds of his pastorate who had the ministry in view.

(2) How many of these had already entered upon a course of study at their own expense.

(3) How many designed going to college during the next Synodical year.

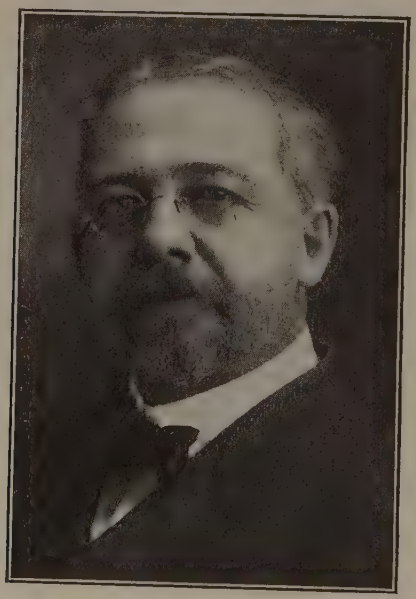
(4) How many can and will support themselves.

In response to these requirements, applications increased until the Synod's means were exceeded and it resolved to limit appropriations to the boundaries of our own Synod. They then increased the amount each beneficiary may receive to $150 a year, money to be refunded with interest, if the applicant failed to enter the ministry of the Lutheran Church. In 1872 a complete list of rules and regulations governing the Board and beneficiaries was prepared and published in the regular minutes of the Synod. *In 1875 Synod ordered that no beneficiary student falling below an average of 80% in his studies or below 65% in any study should be retained on the funds of the

*Min. 1875, p. 17.

Board, and that he must spend one year in college before being received on its funds. The Synod also instructed the Board to borrow funds if necessary to do so, rather than to dismiss any worthy young men, preference always to be given to those applicants on our own territory and to those farthest advanced in their course of study. They were required also to pursue their studies under the direction of the Beneficiary Education Committee of the Synod. The work of this Committee became more and more important from year to year, and with an increase in the number of applications and the great need of more ministers, Synod instructed its committee on apportionment to apportion $1,000 to this object among the churches raising the per capita assessment to 22 cents per member and ordered to be paid to beneficiaries in three installments. Students receiving aid from our funds were also required to receive their ordination at the hands of this Synod. That funds might be on hand when needed, offerings to beneficiary education were put on the preferred list and to be placed in the hands of the Treasurer of Synod early in the Synodical year. Uniform rules for the governing of all of the education boards in connection with Wittenberg College were recently adopted so as to secure uniformity in methods and to improve the system of ministerial education among all our Synods. These rules require of the applicant good health; an unimpeachable character; an evident call to the Ministry; the purpose to fit himself fully for the work; sincere sympathy with Lutheran doctrine, Polity, and Church-life; and written endorsement of Pastor and Teachers. The Board fixes the amount of appropriations, and reserves the

right to discontinue the funds for sufficient reasons; requires notes and pledges to refund in the event of not entering the Lutheran Ministry, or quitting the Ministry of the Lutheran Church under 12 years of faithful service, which term is considered sufficient to cancel such obligation.*



V. G. A. TRESSLER, D. D., PH. D.

During the last decade (1906-16) Wittenberg Synod has more than doubled her work, in men and money, for ministerial Education. The credit for this increase is mainly due to the wise management

*Min. 1913, pp. 38-44.

and forceful appeals of the Chairman of her Educational Committee, Dr. V. G. A. Tressler, to keep the ranks filled with a capable and efficient ministry. Through all these years he has not failed to plead with noble earnestness the cause so dear to his heart.

(3) Catechisation

The historical method of the catechisation of the youth and the indoctrinating of the membership in the standards of the Lutheran Church, distinguishes the christianity of the Lutheran Church as pre-eminently educational. Not only her devotion to the higher education as shown in her planting and maintenance of Christian Colleges, and her system of Beneficiary Education as a means of providing an educated ministry, but also by instructing in the fundamentals of religion ALL her membership, young and old, both before and after their introduction into church membership, she lays, deep and strong, her foundations, and secures her steady progress throughout the ages. Wittenberg Synod's Committee on State of Religion in 1868, said:

[19] "In view of the fact that Christian progress does not depend upon the number of persons we receive, but the number we retain in our churches, we suggest and urge that those who unite with our church, should, also, attend a course of catechetical lectures after they unite with the church."

The large ingatherings from all sources during the period of expansion, kept busy all the general activities of the church in methods of extension. During these years, revivals of religion were the only

[19] Minutes 1868, p. 17.

popular method of calling the people to the churches and to church-membership, and the catechism was seldom used for reaching the children or for the religious instruction of our church membership. Puritan methods and spirit held sway, and educational methods were but little known. The proper and necessary foundation work for a stable religious life was greatly neglected.

Immediately following the General Synod's renewed declaration of loyalty to the Confessional basis of the Lutheran Church, in 1864, Wittenberg Synod bestirred itself in efforts to restore the use of the catechism in its congregations, not only in forming catechetical classes but also recommended the introduction of the catechism in the Sunday-school and Bible classes.

It also urged that sermons be preached on the importance of catechetical instruction, and a column was opened in its Parochial Tables to report the number of catechumens taught in each pastorate.

It Resolved, [20]"That we as a Synod re-affirm our approval of the practice of catechisation as an important means of training the young in the fear of the Lord, and in the faith of our Church, and bringing them into the church as intelligent, active, and devoted Christians, and we recommend it earnestly to the attention of all our pastors, and urge them to organize catechetical classes, wherever and whenever practicable."

For several years in succession the Synod appealed with increasing urgency to pastors that they

[20] Minutes, 1864, p. 14.

urge on parents to co-operate with them in the work of religious instruction. The following resolution will but fairly express the deep conviction of the synod on this important subject:

[21] "WHEREAS, Almost our entire strength has been spent to build up the church through revival efforts and Sabbath-schools, thus leaving catechization and parental instruction with but little attention; and

"WHEREAS, Most parents seem inclined to neglect their duties at home, excusing themselves, because their children attend Sabbath-school, therefore,

"*Resolved*, That it is the judgment of Synod, that, while we would not underestimate the importance of revivals of religion, or Sabbath-schools, yet they can never take the place of catechetical and parental instruction, and ought not be permitted to supplant them."

It is now to be noted that this agitation resulted most favorably and the statistical tables show that in the next decade a marked increase appears in the number of catechumens and confirmations and also an evident increase in the number of students for the ministry, and in 1872 the largest number of candidates in the history of this synod were licensed and ordained to that Holy Office.

Also a noticeable decline in the following decade is manifest, though unaccountable, because there was no lessening of the urgency in the presentation of the subject. For four years or more no catechumens were reported in parochial tables, and it seemed that all former efforts were lost in the meagerness of results. But not so. A little later it was reported that "nearly all our pastors give instructions in the cate-

[21] Minutes, 1871, p. 17.

chism and the practice is evidently growing in favor." This seems to have been the beginning of a steadfast devotion to the practice, for the tables show that, as the succeeding years have passed a steady increase appears in the number of catechumens reported and also in the number of congregations reporting this work, until two-thirds to three-fourths of our congregations report a good number being taught each year.

With the opening of the new century, without any known or assignable cause, there came a special increase of attention to this work, stirred, — it may be, — by a ringing resolution of the synod, which said:

Resolved, [22] "That we deplore the lack of parental authority so often manifested in the religious training of the youth. God demands of parents that they bring up their children in the fear and nurture and the admonition of the Lord. The secular school without the Bible; the Sunday-school with its twenty-six hours' training per year; all this is far from the religious training God demands for our children. We urge upon all our pastors to stir up parental conscience and insist on thorough catechetical instruction of the youth of all ages."

Catechization is no longer an experiment. In every Lutheran congregation it must be reckoned a permanent and essential part of the pastor's work. It is notable in the records of this Synod that the churches and pastors who insist most strenuously on this biblical method of doing the Lord's work, are the most successful in the strengthening of Zion, reporting also the greatest ingathering to the membership.

[22] Minutes, 1903, p. 45.

The truth that, psychologically, early adolescence is the period when spiritual truth can best be impressed upon the mind and heart, needs to be strongly emphasized. Historically, it is the standard method of the Lutheran Church to evangelize by means of the teacher. She exalts the Word. She fully adopts the method of the great Commission, "Go ye into all the world and make disciples (learners, students) of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, and TEACHING them to observe all things whatsoever I have commanded you, and lo, I am with you alway even to the end of the days."

"When Luther saw the need of religious instruction he introduced the catechism; when Spener, 200 years later, felt the need of a religious awakening in Germany, he made use of this conservative method with glorious success; when Weichern saw the dark clouds of revolution rising, he led the indifferent people into church through systematic instruction."

The last decade in the history of the churches of Wittenberg Synod, and for that matter, its whole history, shows clearly that the greatest increase in membership and benevolence has kept pace with her fidelity to this historic method in promoting the work of the Kingdom of Christ.

The records amply show that the emphasis with which Wittenberg Synod has insisted on the continued and universal use of the catechism, in all the propaganda of the church, has not been misplaced.

(4) Historical Theology — Professorship

The movement on the part of Wittenberg Synod to endow a chair of Historical Theology in Wittenberg College was occasioned by the action of the Board of Directors to arrange for a proper observance of the Semi-Centennial of Wittenberg College in 1895, by a substantial increase in its endowment.

Co-operating Synods on the territory of Wittenberg College took up their part of the work in the form of an increase in the general endowment. Wittenberg Synod taking up its share in the purpose to raise $25,000 for the endowment of a chair of Historical Theology in the Divinity School, and the East Ohio Synod to endow the chair of the President of the College. To this end a special session of Wittenberg Synod was called to meet in Bucyrus, Ohio, Dec. 11th and 12th, 1894, "To promote the interests of Wittenberg College."

At this meeting the Wittenberg Synod adopted the following recommendations on behalf of the Directors of Wittenberg College:

[23] "WHEREAS, We recognize the power of a college and Seminary in the promotion of Christ's Kingdom on earth; and,

"WHEREAS, We desire to promote in every way possible the efficiency of Wittenberg College; therefore,

"*Resolved*, That Wittenberg Synod undertake to raise twenty-five thousand dollars ($25,000) to endow an additional Chair in the Theological Department of the College, said Chair to be that of Historical Theology, and to be known as Wittenberg Synod Chair; this amount to be raised in five years upon the territory of the Synod; that we pledge

[23] Minutes, 1898, pp. 11 and 12.

the payment of six per cent interest on the above amount, or any part of the principal remaining unpaid, until the full amount is paid; interest to begin when the proposition is accepted by the College Board. Notes that shall be given to be payable within five years from date of note.

"*Resolved,* That a committee of five be appointed by the Synod to co-operate with the members of Wittenberg Faculty in canvassing the synod to raise the money."

This committee was appointed to carry out this resolution. Progress in the work of the Committee was reported from year to year. In 1899 this committee selected one of its number to complete the work of solicitation, according to the following recommendation of Synod: (Min., 1899, p. 21).

(1) That effort be made to secure the remainder of the amount undertaken by the Synod, without delay.

(2) That the committee be authorized to employ, at suitable compensation, some one to prosecute the work of completing the endowment of this professorship, and to devise and execute any measures necessary for its accomplishment.

(3) That the committee be continued and render all assistance possible to the pastors in this effort.

At the session of Synod convened in Leipsic, Ohio, in 1905, the commitee reported as follows: (Min., 1905, p. 31).

"Your committee takes pleasure in reporting that the fund of $25,000 for the endowment of the Chair of Historical Theology in Wittenberg Theological Seminary has been completed from the Stroud estate, in accordance with the agreement with the Board of Directors, and that said Chair has been created, and an encumbent will be elected at such a time as may seem expedient to the Board."

(5) Laymen's Movement, and Lutheran Brotherhoods

One of the most gratifying and helpful movements in church activities in these modern times is the one inaugurated in 1907 by the General Synod in its session at Sunbury, Pa., and known as "The Laymen's Movement."

It was in line with the current movement in all religious bodies, known as the "Men and Religion" movement. It is both a natural and legitimate expression of wide-reaching religious awakening among the men of Christendom to the realization of the great fundamentals of the Christian religion, — the awakening of the consciences of intelligent Christian men to the truth that among all the religions of time, Christianity is pre-eminently the religion for men, — that it, as a system of revealed truth, appeals most of all to the higher and more virile qualities of true manhood, and calls men to the highest and noblest ideals in life.

The movement was introduced in the General Synod by the pronounced addresses of a number of prominent laymen on the benevolent work of the church.

Out of the inspiration afforded in these addresses came a general committee with its chairman which should act as an aid to pastors in securing a deeper interest among the men of the churches in their benevolent work.

This committee was expected, also, to arrange all the details of organization and management throughout the General Synod and the District Synods. By means of a series of "follow up" letters, tens of thousands of appeals were sent out, urging the laymen to

organize in the congregations of the various synods. Thus, this great wave of religious awakening touched our own Wittenberg Synod with a most noble impulse and a motto, "No deficit in any benevolence." Wittenberg Synod was among the first to join hands in the general movement, and in its convention in 1907, at Carey, Ohio, heard, with welcome delight, the first addresses by its own laymen in the interest of this special work, and responded in the following manner: (Min., 1907, p. 45).

"*Resolved,* That we have heard with pleasure the representatives of the Laymen's Movement of the General Synod of the Evangelical Lutheran Church, and that we, as a synod, heartily commend this movement of our earnest laymen, and will pledge our hearty co-operation in their plans and purposes as they have been presented to us, and trust all men of our congregations will join in this movement of great possibilities for the honor of our God and the extension of His Kingdom, and that we will elect a representative from this Synod to serve on the General Committee."

For successive conventions of this synod, laymen's rally meetings were held at which most strongly urgent addresses were made by prominent laymen of the Synod, and also by the General Synod's Field Secretary for this movement, and, following the next convention of the General Synod in 1909, this Synod promptly seconded the General Synod's suggestion of enlargement of the Laymen's Movement in the organization of Lutheran Brotherhoods in our congregations that shall reach out along all lines of Christian service.

The following was adopted:

"*Resolved,* That our Synod learns with sincere gratitude of the action of the General Synod in authorizing the preparation of a form of organization of the men of local congregations into societies for mutual helpfulness along the lines of Christian activity, and the federation of all these organizations into a General Brotherhood for our entire Church. We hail the movement as one of great promise and pledge it our cordial co-operation and support. We heartily commend it to the men of our several congregations and recommend to them, if successful societies are not already formed, that wherever practical, they organize along the lines suggested by the General Synod's committee, and that all these various men's societies unite in the plan for a brotherhood of the entire Church." (Minutes, 1909, p. 30.)

Enthusiastic Laymen's Meetings have been held at every convention of the Synod from year to year. Brotherhood organizations and organized men's classes in Sunday-schools are on the increase, and, better still, as a direct result of this newest activity, more and more of our congregations are swinging into the excess column in their benevolent offerings year by year, and Wittenberg Synod, at present, (1915) leads all the Synods in the matter of excess in benevolence. For all these encouraging advances along educational lines, we thank God and take courage, believing that it pays in the highest sense to "forget the things that are past and press on" to better things. We have had sisterhoods in the form of Aid Societies in our congregation for many years, and almost every congregation knows the value of these aids to the local church. Men, also, can do something more in the church than to attend its services and support it in finances. They can buttress

every effort to sustain the church's work along all lines of usefulness. They can help, in a masterful way to solve the "boy problem" as none others can do. They can take place on any program, of work, or worship, or entertainment, always helping rather than hindering their manhood. Jesus Christ was the manliest of men, and every strong Christian man is one of God Almighty's gentlemen, and no man, however highly gifted he may be, however great in attainments, or in achievement, or however rich in estates, will fail to ennoble himself in thought and life, by being a loyal and diligent servant of Christ in His Church.

That there is no abatement of effort in this inviting and encouraging field is in evidence from the following resolution adopted at a quite recent meeting of the Synod:

[24] "*Resolved*, That the members of this Synod, both clerical and lay, be urged to keep in mind the possibilities of the Lutheran Brotherhood; that we strive to organize and cultivate Brotherhoods on our territory; that we utilize the energies of associated men and boys in pushing forward the Cause of our Church in this country and in other lands."

[24] Minutes, 1910, p. 31.

CHAPTER V

The Sunday School and Young People

APART from the cold statistics of tabulated statements appearing in parochial reports no recognition was made by Wittenberg Synod of any special importance attaching to the Sunday-school work of our churches prior to its convention at Springfield in 1864. At that meeting, Rev. J. W. Goodlin, D. D., in the President's report said in the second part of his remarks on the "State of Religion," "The brethren write very encouragingly of the Sabbath-schools. Nearly everyone refers to them as 'Nurseries of the Church!' They speak of the increasing interest of the people in regard to them and of the increasing attendance of the children. God seems to be preparing in this way for a large ingathering of souls."* The following year, President D. Summers made a similar recognition of the increasing interest in the Sunday-school work and of the attendance also. "Unusually flourishing" and "growing in interest" said the President's report for 1865. In the reports on the state of religion for 1866 and 1867, it was said of the Sunday-schools that they were in a "highly prosperous condition", "excellent", "increased 50% during the year", "officers, teachers and scholars alive to the interests of the work". Up to this time and for some time afterward a majority of

*Min. 1862, p. 21.

the schools in the Synod, were Union in their organization. But in 1862, Rev. Morris Officer introduced a resolution in view of the great and growing importance of our Missionary work, making it the duty of every pastor to present this work to the churches and Sunday-schools especially, and to secure regular offerings to the cause of benevolence.*

Some of the Sunday-schools as well as the congregations, began at once to contribute liberally to these objects. The number of schools contributing to the benevolences increased steadily and rapidly, creating difficulties manifold in the disbursement of these funds, and so, gradually, the number of Union Schools grew less until in 1880, but few were to be found in the Synod. Two main causes may be given for the retention of these Union Schools for so long a time. In the first place, our church work was not well organized. Much of the material making up our Sunday-schools was outside of our church membership, and many people of other denominations than our own had to be handled somewhat in the way of compromise. Again, nearly, if not quite all of the literature, such as Teachers' Helps, Music, Hymns, Reward, and Progress Cards and Tickets, and Libraries, were obtained from the American Sunday-school Union. From such a situation, it is easy to see that the demand for Union Schools was not easily to be set aside. The first strong impulse given to the development of our Sunday-school work in the Synod, was a resolution passed by the First National Lu-

* Min. 1864, pp. 20, 21.

theran Sunday-school Convention held in Bucyrus, O., in 1873.

It would not be just to pass by the fact, here, that this Synod, in regular convention August 1873, prior to the National Sunday-school Convention, after earnest discussion, passed the following resolutions:

[25] 1. That the Sunday-school is indispensible to the prosperity of the Church.

2. That Wittenberg Synod recommends the adoption of the International Series of Lessons in all its schools.

3. That a committee be appointed to correspond with the Editor of the *Lutheran Observer,* requesting him to provide weekly expositions on the International Series of Sunday-school Lessons.

4. That this Synod appoint a committee to confer with all the Synods connected with the General Synod to take into consideration the publication of a Sunday-school Teacher and Lesson Paper.

5. That this Synod fix a time to hold a National Sunday-school Convention at as early a date as practicable, said Convention to be held at some central point within the bounds of this Synod and that each Synod of the General Synod be notified of the meeting and earnestly requested to send delegates to said Convention.

This Convention which was held in November following at the call of Wittenberg Synod, sought to grapple with all the then present needs of the Sunday-school work, and after vigorous and prolonged discussion on the necessity of providing Lutheran literature for Lutheran schools, by resolution urgently petitioned the Lutheran Publication Society, to publish

[25] Minutes, 1873, pp. 15 and 16.

comments for teachers and lesson leaves for the use of scholars, in the hope of encouraging lesson study and providing better teaching. The following year a second National Convention was held at Johnstown, Pa. This convention was very largely attended and exceedingly interesting and authorized the publication of a Teachers' Journal, to be named the "Augsburg Sunday-school Teacher". A third convention was held at Wooster, O. a year later and the National Conventions were subsequently held every two years with the suggestion that District Conventions be held by the Synods on the alternate years. At the Wooster Convention it was announced that the *Augsburg Teacher* had reached a circulation of over 6,000 copies and the lesson leaves of over 600,000 copies. The first Synodical Sunday-school Convention on our territory was held at Findlay, O., in May, 1875. These conventions were held annually for a period of ten years, and statistical reports were presented each year covering the whole field of Sunday-school activity. Then for a time, one whole day of the Annual Convention of Synod was devoted to the consideration of topics relating specifically to the work of the Sunday-school. In 1885, a joint committee of the Eastern and Western Conferences of this Synod, acting on the work of the Sunday-school, recommended that both Conferences devote one session of their annual conventions to the interests of the Sunday-school. So throughout the Synod's history these conventions were rallying points, centers of awakening to new plans, improved methods, and new measures were set on foot to promote the efficiency of the Bible school of the Church.

Great things were accomplished in the broadening of the conceptions of Sunday-school work and the widening of the scope of Sunday-school activities. It was seen to be a school not only for the children and young people up to the time of catechization and Church membership, but equally for all who can be interested in Bible study. It was not to begin where it formerly began, not only for the counting of numbers, but also to turn the heads and hearts of parents to the Sunday-school attendance of their children. The babies of a few days old were to be listed on the Cradle Roll and the Birthday cards and the Christmas and Easter remembrances were sent to make the child long for the day of its entrance as an active scholar. Then the further organization of the school into departments, Primary, Intermediate and Senior, and, for the aged and "shut ins" who can never attend, the Home Department was organized. Then the Teachers' Meetings for the improvement of class work and also the teachers training courses continuing through several years, then the graded systems of lessons, designed to promote thoroughness of Bible Study and to afford a basis of promotion for Bible students from one department to another, the use of charts and maps and black boards and stereopticon, the proper arrangement of Sunday-school rooms and their equipment. Another forward step was taken, when the Synod in its annual session at Carey, O., in 1881, resolved, "That we insist upon our Sabbath-schools using the literature furnished by our own Church."*

In its session at Bucyrus, O., in its Fourth Annual Synodical Sunday-school Convention in 1878, held

*Min. 1881, p. 28.

conjointly with the Synod, the Committee on resolutions said, "That the Sunday-school should pay special attention to the converted and the unconverted, and to young and old, and that the sword of its power is the Word of the living God; that it is possible for our Sunday-schools to secure a larger number of efficient teachers, more earnest scholars of all ages, a more general circulation of our own Sunday-school literature, and more and better work for Jesus; that all Sunday-school workers should seek to become thoroughly consecrated to, and qualified for, the work before them."*

The President of Synod in his report of 1878, relating to the state of religion in the congregations, said, "The Sunday-school work of the Synod is being pushed forward vigorously, and some of the very best schools in all the Church are to be found within this Synod."†

Looking backward and forward, this Synod, as these statements fully indicate, has not been slow to take hold and to move forward in all lines of Sunday-school work. It has stood for the best things in every department of the Church and School. It has recognized the fact that the first necessity of true progress is to retain the good things shown to be best by past experience, while it reaches forward to adopt everything new and wise in work and method; such as memorizing the choicest portions of Scripture and so turning the student to the Word itself, by the method of teaching; by continual reference to parallel

*Min. 1878, p. 17.
†Min. 1878, p. 29.

passages: the training of the teacher, — for the teacher makes the school; and the graded system of lesson for the main school.

It has aimed to secure the attendance of the whole church membership on the Sunday-school session, and also to turn the whole Sunday-school into the Church for the hour of worship.

> "Whate'er of good the old-time had
> Remains to make our own time glad."

In 1874 a special column showing the attendance of the church membership in the Sunday-school was placed in the Parochial table, and was retained for five years and then discontinued, though the results registered a marked improvement toward the end sought.

The Young People

One of the most phenomenal of the religious activities of these modern times has been the Young People's movement. It arose from a strong and general conviction of the great lack of religious training in the home and the neglect of the teaching function in the churches. It had its origin in New England in 1881, and in a short decade it is safe to say that it had made its way into nearly every Protestant denomination in the land. It began in this short time also to strengthen and expand by means of District, State and Nation-wide organizations. Although because of the historic usages and methods peculiar to our Lutheran Churches, the movement did not take as strong hold nor become as general among us as in some denominations, yet, very large numbers of our congregations organized these societies in the

identical form in which they first appeared. It soon became evident that the tendencies with these organizations, though in the main wholesome and constructive, religiously, were stronger toward the inter-denominational spirit, than toward the development of a churchly and strongly loyal religious life. There is a proper denominational spirit that is distinct from a narrow sectarianism. This is necessary to a vigorous development of the spiritual life. It was only natural that this spirit should be neglected in the training afforded by these inter-denominational societies. Hence, in a short time, each denomination sought to form on the basis of the elementary principles of the new movement, young people's societies of the denominational type, and so to introduce into their activities such work and such studies as taught and trained the young people more carefully into the intelligent, loyal and efficient membership in their home church without cutting them off necessarily from the benefits of inter-denominational fellowship. The aim and purpose was to secure a stronger and more vigorous Christian manhood and womanhood. The main features of the first movement were, however, to be conserved, viz.: that of religious training by active service, and a better religious education. Wittenberg Synod made its first official recognition of this new movement at its convention in Mansfield in 1889 by the following resolution: (Minutes, p. 37).

"*Resolved,* That we regard with favor the organization of young people's societies of Christian Endeavor in our Churches as an aid to the spiritual work of the pastor, as also a most helpful assistance both to their growth in Grace and in Christian confidence and ability on the part of the

younger members of our Churches in the exercise of their public religious duties."

Two years later, Synod by motion of one of our most intelligent and useful laymen, passed the following resolution: (Minutes, p. 22).

"*Resolved,* First, that Wittenberg Synod recommend an amended form of the Parochial report now in use and ask the Lutheran Publication House to give space on same so as to include and give the statistics of the Young People's Societies, showing the enrolled membership and contributions for benevolence."

"*Resolved,* Second, that we ask the publishers of the *Lutheran Evangelist* and the *Lutheran Observer* to devote one page each week to the cause of the Young People's Societies, thereby making our Church papers of special interest to our young people and stimulating all our churches to organize this useful agency in promoting Christ's kingdom and the salvation of the young people."

Both of these were taken up in permanent form in our Church papers.

A few denominations have not encouraged the formation of Christian Endeavor Societies from the beginning believing them to be *inter*-denominational in spirit rather than wisely denominational, and others of them have adopted Christian Endeavor as their official young people's society. The Lutheran Church, generally, sympathized with the former belief. The first Luther League was organized in St. Peter's Lutheran church, New York City, in 1887, by the Rev. Dr. Moldenke. These new organizations multiplied very rapidly throughout the various divisions of our church and spread into every state in the Union. The National Luther League of America was organized in

1895, in the First Lutheran Church of Pittsburg, Pa. Its motto is, "Of the Church, by the Church, and for the Church." Four hundred and twenty delegates, representing 20 different states and as many societies of different names, met to organize the National body. This body has also state and district organization and its outlook for the future is very favorable. It provides a scheme of Bible study for the young people of the Church that is educational as well as spiritual and practical. It is not confined to societies of but one name but embraces Christian Endeavor, Luther Alliances, King's Sons, King's Daughters, and all kindred organizations, under the one constitution. A proposal in Wittenberg Synod in 1894 to organize a Synodical Young People's Union was answered through a committee which reported, that, "they did not regard the scheme with favor and did not believe it would secure the desired end." The Committee declared its opinion that "earnest effort ought to be made to unite all the young people of the Lutheran churches of Ohio on the basis of the Luther League." (Minutes, 1894, p. 24).

The first steps toward the organization of a state League were taken in Wittenberg Synod, at its annual convention in Plymouth, Ohio, in 1895. A committee on Young People's Union reported as follows: (Minutes, 1895, p. 28).

"Your Committee on Young People's League have the following to report: It is the judgment of your committee that the time has come for the formation of a State League of the young people of our Lutheran Churches, and looking to this end would recommend the appointment of a committee of three at this meeting of Synod to co-operate with sim-

ilar committees from East Ohio and Miami Synods, and these three committee to constitute a State Executive Committee to make and complete all necessary arrangements for the organization of such Luther League for the State of Ohio."

Accordingly such convention was called at Springfield, Ohio, June 3rd of the following year. About eighty delegates from the Young People's societies of the State, came together, and regularly effected a State organization by the election of officers and the adoption of a constitution.

The following were the officers elected:

President, C. E. Swingle, Esq., Zanesville, Ohio.

Recording Secretary, Mrs. Rev. N. J. Hadley, West Liberty, Ohio.

Corresponding Secretary, Rev. S. G. Dornblaser, Columbus, Ohio.

Treasurer, W. H. G. Kegg, Mansfield, Ohio.

Ten delegates were appointed to a national convention to be held in Chicago, in November, 1897. The Second State Convention was held in Delaware, Ohio.

It seems that at the first there were a few districts which included much territory, but very few active leagues. One of these was the northeastern district which took in all of the northeastern part of the state. It was organized in 1898. Then, a little later, a few other districts were organized. However, at the convention of the Luther League of Ohio, held at Galion, June 21-22, 1911, the state was divided into twelve districts. Some of these new organizations continued on the foundations of former districts, but most of them were new. As the work of the League extends and new local Leagues are formed,

changes will doubtless be made in the districts, as a matter of development.

Districts Nos. 1, 2, 3, 4, 5 and 8, have either the whole or part of their territory within the boundaries of Wittenberg Synod, as follows: District No. 1, first known as the District Luther League of Toledo and vicinity, was organized in St. Matthew's Church, Toledo, Nov. 5, 1908, with eight Local Leagues. Later the name was changed to the District Luther League of Northwestern Ohio, or, District No. 1.

Under the present arrangement, (1916) this district includes the counties of Williams, Fulton, Lucas, Ottawa, Sandusky, Wood, Henry, and Defiance; embracing 13 Local Leagues, besides Grace Junior League of Toledo.

These Leagues represent three different Synods: Iowa Synod, General Synod, and General Council.

District No. 2 includes ten counties in northeastern Ohio, only one of them belonging to Wittenberg Synod territory, viz.: Erie County.

Only eight Leagues are reported in this District, though there should be more as all localities had not reported.

District No. 3, known as the Lima District, was organized at the First Lutheran Church, Lima, Ohio, Oct. 10th, 1909, reporting 11 Leagues, with an aggregate membership of about 400. This District includes the counties of Paulding, Putnam, Van Wert, Allen, Mercer, Auglaize, Shelby, and Hardin.

District No. 4, known as the Findlay District, was organized Nov. 10th, 1912, in the First Lutheran Church of Findlay, Ohio.

This District includes the counties of Hancock, Seneca, Wyandot, and Marion, and reported eight Local Leagues.

District No. 5, known as Mansfield District includes Huron, Ashland, Richland, Crawford, Morrow, and Knox counties, was organized August 12th, 1904, and has 14 Local Leagues, with an aggregate membership of 650. All of this territory is in the bounds of this Synod except Ashland County.

District No. 8 takes in Logan, Champaign, Clark, and Greene Counties, and is known as Springfield District. This District has 9 Local Leagues, and was organized in the year 1906. Logan County and the First and Second Lutheran Churches of Springfield are all that is included in the territory of Wittenberg Synod.

Our young people throughout the Synod are beginning to realize the possibilities of the League as an educational organization, acquainting its members with church history and the great things in doctrine and polity for which she stands, and at the same time are being trained to greater usefulness in all lines of useful endeavor.

At its last convention the Synod adopted the following:

[25] "*Resolved*, That in view of the tremendous influence being exerted by the Luther League of America upon the coming generation of Lutheran Young People, that we urge upon our pastors the wisdom of offering every possible encouragement to the local organizations, the introduction and maintenance of Lutheran Literature, and a careful and constant affiliation with the League Conferences to whose jurisdiction they belong."

[26] Minutes, 1915, p. 91.

CHAPTER VI

Missionary Development

TO speak of the missionary and benevolent work of this Synod in detail is almost to write the spiritual history if not the spiritual biography of its membership. No one who scans thoughtfully the records of this body for the first decades of its history will fail to catch the inspiration that breathes in every line in which reference is made to this important work of the Church. The high and holy purpose of the men who organized this body to promote and extend the Redeemer's Kingdom on the territory which it comprised, appears nowhere in their proceedings more prominently than in its very beginning. In the original constitution, we find these strong sentences: "Congregations which can not be immediately supplied with a pastor as well as others shall regard it a solemn duty to extend the Redeemer's Kingdom by educating men for the Gospel Ministry and supporting Home and Foreign Missions. It shall therefore be the duty of every minister in this Synod to seek out proper candidates for the sacred office and to collect funds for missions."* Thus committed to this great work in the beginning, we may easily trace the movements of the Synod along these lines in their unvarying fidelity, decade after decade. These were the days in which, in the Lutheran Church, the mis-

*Protocol, pp. 15. 16.

sionary spirit in the individual churches and in individual hearts was struggling for active exercise, and when there was no general plan for missionary operations in the General Synod, and they reached out everywhere and entered every field of opportunity. These were the days when the great soul of Morris Officer, deeply impressed with the fact that the church does so little to spread the Gospel of Christ, was moving in the churches with untiring zeal, working amid great discouragement to accomplish the great desire of his heart — the planting of Lutheran missions in foreign lands.

Incidentally, I observe that on the 19th of September, 1851, in Bucyrus, Ohio, at a meeting of Wittenberg Synod, it was that Morris Officer was publicly set apart to the Gospel Ministry and there it was that fifteen years later he first offered his services to the Church to go as missionary to Africa. His proposition received no encouragement because it was thought the Church was not then prepared to undertake such work. But the impress of his spirit and purpose, and of his great faith upon the Synod, was not lost. No member of this Synod has made a deeper and stronger impression upon his brethren. From the time of his entering the Synod, he had taken a conspicuous part in every movement of the Lutheran Church looking to a greater concentration of efforts and had kept the Home and Foreign Mission work in the foremost place. To get all the synods to work together in some central plan was his supreme desire.

(I)

The first twenty years of our Synod's missionary operations (1847-1867) may be properly termed the period of *"Unorganized Missionary Effort."* In the first half of this period the missionary efforts among us were centered more especially in the work of educating young men for the Gospel Ministry. The one thing in the way of pushing forward the work of the church was the great lack of qualified men in the pulpits of our churches. The records of contributions and pledges shows not only a steady increase in contributions to the beneficiary fund, but also that the fund raised for this object in the Synod, equalled the amount raised for both Home and Foreign Missions together, so that while in this period little was done to extend the church in home and foreign fields, yet here the foundations of our present beneficiary system were laid in the stern necessities of the times. In the second half of this period, we find the beginnings of organization in the benevolent work of the Synod. There is found in the minutes a resolution approving the objects of the Church Extension Society and requesting pastors to preach on the subject of Church Extension and to receive offerings of the people. The subject of missions was placed upon the list of special subjects which were to be presented at each convention. Rev. Morris Officer began his tour among the churches for the purpose of acquainting our people with the object and plan of the proposed African Mission. Much interest was awakened in his work and also in the work in India, then under the direction of the Foreign Mission Society of the General Synod

and this Synod resolved to pray for it and to support it to the best of its ability. The Treasurer of this Synod was instructed to forward all missionary funds to the Treasurer of the respective societies, for hitherto a part of the collections for these objects had been allowed to remain unused in the Treasury of the Synod as the report shows. The Constitution of the General Synod had made provision for a central plan or Board to manage its missionary operations, but there was a strong prejudice against such a central agency lest it should abuse its authority and become tyrannical. So it was that this Synod with the other synods was slow to commit its funds into their hands. It too often appears even yet that individuals are unwilling to trust those noble and self-denying men. Not that they know why, but because they do not wish to hear the pleas that constrain them to support the work. So it was that in 1864, it appeared that the tendency among this and other synods to co-operate was declining rather than increasing and that little more than half the money in the General Treasury had been expended in the actual work. The custom of this and other synods was to send out missionaries on preaching tours of a few weeks and months and pay expenses out of synodical treasuries. In this manner the few churches that arose in this period were organized. For this purpose as the records show, the amount of funds collected for the synodical treasury was as great as that of any other fund.

(II)

We now notice the period of organization from 1867-1883. This period was inaugurated by the

revision of the constitution of the General Synod. This revised constitution in its adoption by the District Synods brought before them the fact that the General Synod's Home Mission Society had transferred to the care of the General Synod itself, all its interest and its operations; that thereupon the General Synod had created Boards of Home Missions, Foreign Missions, and Church Extension, charged with these several interests respectively; that the district Synods were urged to co-operate with these boards in promoting the work of planting missions and in developing the missionary spirit among the people. In order to make this co-operation the most practical, this Synod, at its convention in 1865, in Shelby, O., created an Advisory Board of Home Missions to be appointed at each convention.* It further showed its hearty approval of this change, in a resolution to raise $1000.00 for Home Missions during the next year. This was done by pledges from churches and individuals. Publication interests, college endowment, and the Bible and Tract causes were added to the list of benevolent objects and the necessity of more complete organization of our missionary activities and of greater energy along all these lines was urged from year to year by the agents for these objects in their visits to the Synod. Out of this awakening came the system of apportioning amounts to be raised for these several objects among the churches of the Synod. This method of raising mission funds met with no little opposition throughout the Synod and it was not until some years after its formal adoption by the Synod that it came into general use.

*Minutes, 1865, p. 18.

So much activity in the general benevolence of the churches could not but make itself felt in the Sunday-school work. Accordingly when in 1873, Rev. A. D. Rowe, under appointment of the Board of Foreign Missions, visited the Synods and churches to enlist the children in Missionary work he was successful in organizing societies of children in many congregations of this Synod and the contributions of the children reached as high as $650.00 annually for several years. While this children's organization has not been continued in actual existence, it gave rise to a spirit of benevolence among the children of the church that has gone into more permanent form in later years, in the observance of special days on which their contributions have been increased into the tens of thousands. During this period also, we witness the organization of the women of our churches into Missionary Societies. The results of this movement upon our congregations and our synods have been far-reaching and permanent.

The consecration of time and energy, the enlistment of talent hitherto undeveloped and the dissemination of missionary intelligence among women and men of the churches, have not yet reached the climax of possibilities either in point of organization or of enlargement. Wittenberg Synod was among the first to organize a Synodical Woman's Missionary Society, which for the past decades has been doing most excellent work.

A period of greater enlargement in our missionary work began when Bro. Jas. H. Emminger, was chosen treasurer of Wittenberg Synod. This was inaugurated by the treasurer's opening an account with

each congregation in the synod in the matter of contributions to every object of benevolence before the churches. Hitherto the apportionment system had been but imperfectly applied. The proper amounts were apportioned not to the individual congregations, but to the charges or pastorates as a whole.

About this time, also, the Synod entered upon the practice of apportioning to the various churches definite and increased amounts for all objects of benevolence, year after year. This was another step in the direction of enlargement with direct results in increased benevolence, and making possible and practicable the undertaking of the education of more men for the ministry and also the organization of an increasing number of churches from year to year.

Then, too, the Synod, for a number of years, reported each church in surplusage and deficits. This proved an effective method of calling each congregation to account in the matter of raising the funds apportioned to it. This did much to stimulate the pastors to conscientious effort in raising the amounts apportioned. This method was discontinued in 1888, but was resumed in 1901 and is still in practice. Special assessments were made, also, to increase the Synodical Fund so as to supplement the work of the Home Mission Board on our territory. The experiment of a Missionary Secretary, or Missionary Superintendent, was tried in this Synod from 1890 to 1892, but at that time neither the Synod nor the General Boards of the Church could give the work the necessary support, and, though something was done in the supply of vacancies, the strengthening of weak congregations, and the looking up of new fields, the

office was discontinued. The action of the Synod is expressed in the following report:

"Your Committee on Traveling Secretary would report that after the last meeting of this Synod, Rev. C. S. Ernsberger continued in the work for which he was chosen until June, 1892, when he resigned, to take charge at Osborn, Ohio. We held several meetings during the year. The interests of different places were carefully considered, and such direction and encouragement as we could give were afforded the Secretary.

It is but just and proper to say that we were well satisfied with the faithful and efficient service of Brother Ernsberger. We accepted his resignation with regret. At the present time, in the judgment of your committee, there is not sufficient need on our territory requiring the special services of a Traveling Secretary. We therefore recommend the discontinuance of this work for the coming year." (Min., 1892, pp. 32 and 33.)

For the past fifteen years (1900-1915), especially, there has been a steady increase in the total per capita contributions of the Synod, and three-fourths of the congregations in the Synod pay their full apportionment on all objects.

(III)

Women's Home and Foreign Missionary Society

It is but just and it is also eminently proper that special recognition be given to the distinct work of the Woman's Home and Foreign Missionary Society of Wittenberg Synod as an important part of its organized work. While on this territory it is a distinct organization in the field of Missionary operations, yet it has ever been such a congenial, harmonious, and loyal help-meet in the work of Missions that much

credit is due their organization in the development of the missionary work of the Synod.

The idea of a "Woman's Missionary Society" had its birth in the mind of one of our Lutheran pastors in the Iowa Synod in the year 1875 at its session in Tipton, Iowa, when Rev. J. K. Bloom introduced a resolution "to appoint a committee to consider and report upon the propriety and feasibility of forming a 'Woman's Missionary Society' of the Lutheran churches of Iowa."

The first auxiliary society was formed that year at Tipton on the 23rd of August, and that same year the Iowa society was organized. Other Iowa auxiliary societies were organized, and all over the East and the West auxiliaries sprang up in large numbers. Various synods desiring a central organization resulted finally in the call for a convention at Canton, Ohio, June 9-11, 1879, at which time the General Synod W. H. & F. M. Society was organized with its Executive Committee located at Springfield, Ohio.

The General Synod in convention at Carthage, Ill., in 1877, recommended the organization of "Women's Home and Foreign Missionary Societies, for the securing of additional funds and to increase the efficiency of the work of Missions in our Church." An Executive Committee was appointed to draft a constitution for local organizations and to superintend the formation of these societies.

Wittenberg Synod, at its session in Mansfield, O., in 1877 adopted the following:

"*Resolved,* That we heartily approve the recommendation of the General Synod relative to Women's Missionary

Societies, and that an Executive Committee of three from this synod be appointed to co-operate with the Executive Committee of the General Synod." (Min., 1877, p. 17.)

The women of Wittenberg Synod responded energetically, and auxiliary societies sprang up all over the Synod territory. In 1880, a committee appointed by the Synod the year previous, and authorized, constituted a synodical Woman's Missionary Society by appointing its officers as follows:

President, Mrs. Prof. S. F. Breckenridge, Springfield, Ohio.

Secretary, Mrs. Hattie Gregg, Carey, Ohio.

Corresponding Secretary, Mrs. Dr. Detweiler, Findlay, Ohio.

Treasurer, Miss Anna J. Anderson, Bellefontaine, Ohio.

The pastors of the Synod promised hearty co-operation requesting that their convention be held at the same time and place of the Synod's sessions from year to year.*

Wittenberg Synodical Society organized in 1880 with eleven auxiliaries and one Young Ladies' Society reporting at its First Annual Convention in 1881, 386 members and $766.29 contributed to Missions. (See Minutes.) With the General Fund and the Thank Offering Funds as the principal lines of benevolence, other special funds for specific objects are carried, to the number of six or eight, and the work is enlarging continuously.

With varying degrees of success in each of these lines, and with sundry "ups" and "downs" the work

*Min. 1880, pp. 25, 26.

has gone on with marvelous success, year after year. The Historian in her report for 1896, says: "We have in Wittenberg Synod some forty pastorates, representing seventy-four churches. We have, according to last year's report, twenty-three societies, with a membership of 554 active, eight honorary and six life-members. Since our organization, fifteen years ago, until August of this year we had sent to the General Treasurer $8,931.54; adding to this the amount for the last quarter, we have $9,069.54, a very handsome sum, we think, when we remember that of twenty-three societies two are Young Ladies' Societies and four are Children's Bands."*

In the minutes of 1915 we learn from the reports of the Corresponding Secretary and the Historian, that there is a total of seventy-one Societies; of Women's societies—forty, one having disbanded during the year; two new Societies were organized. One Mission Band disbanded. Eleven societies report an increase in membership and twelve report a loss. Thirteen societies report part of their number observing twilight hour of prayer,—eighteen are keeping historical records; five have missionary libraries.

These officers report forty Women's Societies with an enrollment of 1295 members; thirteen Young People's Societies with a membership of 326; and eighteen Mission Bands with a membership of 520, making a total membership of 2140. The Treasurer's report shows contributions for the past year (1914) as follows: General Fund—$1454.15; Thank Offering, $1150.36; Life-Membership, $140.00; Special

*Min. 1896, p. 58.

Fund, $561.65; Chest Fund, $106.31; Support of Girls' School, India, $75.00; support of Emma V. Day Memorial School, Africa, $75.00; Special, $10.00. Total, $3,572.47.

Even all this does not fully represent the good work done by these tireless workers. The vast amount of literature circulated and distributed, Periodicals, Tracts, Magazines, Cards and Letters written,—the great amount of Box Work prepared and sent to Home and Foreign fields,—all of these matters go into the year's round of opportunities and beneficences, —Heaven alone can reveal the high and holy service rendered to the church and to the Kingdom of Christ!

Nor do all these facts make up the full measure of efficiency of these Societies in the work of the Kingdom. Who can estimate the values to the church in the training of the 846 young people and children who make up the membership of these Young People's Societies and Mission Bands in our Synod? The future of the Church and of the Kingdom of Christ alone can tell this.

Several items specially noteworthy in the history of this Synodical Society may be mentioned here.

The First Convention of the Women's Home and Foreign Missionary Society of Wittenberg Synod held its sessions at Carey, Ohio, beginning Sept. 29, 1881, at which seventeen accredited delegates were present, representing eleven Auxiliary Societies and one Young Ladies' society, five of which are among the strongest societies in the Synod today (1916).

Mrs. Professor S. F. Breckenridge served the Synodical Society as its President from its organization for twenty years consecutively,—a most capable

Mrs. Dr. S. F. Breckenridge.

and efficient officer, whom all delight to honor, as at least two of the following incidents fully indicate:

At its tenth Annual Convention held in Findlay, O., in 1891, the Society contributed Twenty-five Dollars ($25.00) for a Memorial Window in honor of Mrs. Breckenridge's ten years of faithful service as its President, and then retained her at its head for ten years longer, and excused her then, only because it seemed unjust to ask of her any further sacrifice in carrying its duties.

Sixteen years later, in 1907, the Society honored itself by endowing a Bed in our India Hospital at Guntur, India, as a Memorial to Mrs. Dr. Breckenridge, a tablet being placed in the Hospital, stating this fact.

At its Thirty-third Annual Convention, held in Springfield, Ohio, in 1913, the Synodical Society devoted One Thousand Dollars ($1,000.00) to the furnishing of our Hospital at Chirala, as the crowning work of their Silver Jubilee.

The Society has been greatly favored by the visits of many of the returned Missionaries; Presidents of the General Societies; Members of the Executive Committee; General Treasurer; Field Secretary; and Secretaries of the various Church Boards, all of whom have brought cheer and inspiration to the work, while it has also been their privilege to assist in the support of thirty or more of the missions undertaken by the General Boards.

The Wittenberg Synodical Society claims the unusual privilege of owning three gavels, — "one rather large and unwieldy, but which should have a place in the archives of the society, because it was used

at the first nine conventions. Mrs. Rev. Hauer presented one made of a teak-wood box brought to this country by Mrs. Gunn, a missionary in that country from 1844 to 1851. This one is neatly marked and is much treasured. In 1904 Miss Mary Knauss, a returned misionary, presented one made from the famous Father Heyer banyan tree of Guntur."

Following, in the chapter of statistics, are tables showing the conventions and officers of the Synodical Society, and also the enrollment and work of the auxiliaries and their growth in benevolence.

The Oesterlen Orphans' Home

In a general way related to the missionary operations of the church, tho' more specifically a part of the work of Inner Missions, is the Oesterlen Orphans' Home located at Springfield, Ohio.

The initial steps toward the realization of such an institution of the Lutheran Church on this territory were taken by the Wittenberg Synod at its annual session in 1901, when a committee was appointed to confer with a similar committee from each of the other four synods on the territory of Wittenberg College. A lively hope was awakened by an immediate and unanimous response from all the other synods in the appointment of the desired committees. This hope was fully realized, when, by the will of the late Mrs. Amelia Oesterlen, of Findlay, Ohio, admitted to probate November 18, 1902, property to the value of nearly $30,000 was bequeathed, "for the purpose of aiding in the establishment of an Orphans' Home for children of the Lutheran Church." The will further

designated and provided that this institution should be located at Springfield, Ohio, and should bear the donor's name. The Home was duly chartered under the laws of Ohio, February 13, 1903, and organized, the management being intrusted to a Board of Trustees representing the five synods of Wittenberg, East Ohio, Miami, Olive Branch, and Northern Indiana, and any other synods that might co-operate in its support. The joint committees from the several synods in session at Springfield, O., in Feb., 1913, formally organized by the election of Rev. S. E. Greenawalt, D. D., President, and Rev. H. S. Lawrence, Sc'y. This joint committee declared in its judgement the establishment of such a Home on our territory to be desirable;—that this committee be continued to have charge of the project with power to form a corporation, to receive and solicit propositions, gifts, bequests, etc., for said Home;—that, should such corporation be formed, this committee shall constitute the Board of Directors.

One year later such corporation was duly formed and a Constitution adopted. The officers so elected were:

President, Rev. S. E. Greenawalt, D. D.
Vice President, Rev. J. H. Zinn.
Secretary, Rev. H. S. Lawrence.
Treasurer, John L. Zimmerman.

An Executive Committee was appointed by the Board which should have immediate charge and control by regular and special meetings as need might require.

This Committee named was: Revs. S. E. Greenawalt, H. S. Lawrence, E. H. Dornblaser, Mesdames J. L. Zimmerman, and Mary Gotwald.

Each synod elects four trustees, one-half of the number to be chosen from the women of the church, in accordance with the conditions.

About one year later the Board purchased a farm of 108 acres adjoining the city of Springfield on the northeast, for the sum of $12,000. The property is well located, being within the city school district,—affording to the children the privilege of the public schools of the city.

The site combines beauty and healthfulness, and the land is in a good state of cultivation,—with a substantial and commodious ten room brick dwelling-house and a large bank barn.

"This is one of the newest of the institutions of mercy of our beloved church made possible by one who was never permitted to be a mother, altho' possessed of a large measure of mother love."

Formal possession was taken March 1, 1904. Two weeks later the Rev. A. J. Kissell and wife, as Superintendent and Matron, respectively, took up the work of fitting and preparing it for a home for the family soon to occupy it. The Home was dedicated June 9, 1904, and on June 15th was formally opened for the reception of children. The problem of developing both the internal and the more material affairs of the institution, called for careful thought and action. The Executive Committee meets every last Tuesday of each month, maintaining especial and continuous oversight of its affairs in detail. To them

it is purely a work and labor of love, and much time and thought is given to the direction of its affairs.

In June of the same year of its charter and organization, the General Synod of the Lutheran Church set its seal of approval upon the enterprise in the following action:

OESTERLEN HOME.

[27] "*Resolved,* That we commend this institution to the earnest prayers and liberal support of the Church, and trust that God's favor may richly rest upon it for the nurture and training of His homeless little ones."

In 1905 the house was remodeled and enlarged to meet the demands for larger accommodations,—a power-house built, and out-houses rebuilt.

[27] Minutes, General Synod, 1903, p. 23.

In 1906 the death of the first Matron took place, and because of the immediate necessity, successors were secured in the persons of Revs. and Mrs. W. M. Habey, as Superintendent and Matron, and the work has gone forward with increasing approval and success.

The limit of the accommodations having been reached, and urgent appeals coming in month after month from worthy applicants, the Board entered upon the erection of a new cottage with capacity for about 30 boys. This was dedicated September 20, 1911. The Institution is the property of the Lutheran Church, yet children of other than Lutheran parents may be received by the Board, if there is room and good reason for the same.

In 1913 a tract of land numbering about 22 acres, which separates the Home farm from the city limits and had been thrown upon the market, was purchased by the Executive Committee, on the authority of the Board, at a cost of $2,550.00.

One of the young ladies of the Home graduated from Wittenberg College in 1914, several were in attendance at the Wittenberg Academy during the same year, and from both College and Academy there are graduates nearly every year, and all the children of proper age are attending the Springfield city schools.

The Home family attends the Fifth Lutheran Church and Sunday-school and have careful pastoral oversight and instruction. Those of proper age and attainments are confirmed members of the church. Each child is taught to labor and the effort is made to train each one for a life of useful service. The

farm has continuously received the most careful and intelligent supervision, the buildings are being well preserved with paint, and cement walks laid between the buildings for the comfort and health of all. An independent power house and electric light plant have been installed, and every modern convenience possible

OESTERLEN HOME — BOYS' DORM.

is provided for the comfort and health of the occupants of the Home.

Large support is furnished from the offerings on Children's Day, annually, and by the constant stream of donations pouring in from the liberal hearts and hands of the Christian people of our churches. In this way the Home is in constant touch with the

churches of our territory and the spirit of beneficence continually increases.

Forty or more of these homeless ones of our churches are constantly provided for, and up to this time over 100 have been taught and trained for useful life and service in the church and the home.

No one can measure the value of such an institution to the Church and the State, nor the blessing which such care and nurture brings to the life of those favored with its influence and training.

The continuation of its capable and efficient President in office from year to year with several others in official relation as his counsellors, testify to their excellence and splendid service.

CHAPTER VII

Financial Development

IT MAY seem strange to head a Chapter in a Synodical History with such a title, and yet a true history of Wittenberg Synod can not be written without some special reference to the fact that a distinct and definite advance was made in all matters relating to the business methods of the Synod, with the election of several men to the office of Treasurer. Up to the time of the election of J. H. Emminger, all the reports from pastorates to the treasurer on any given subject were summarized, and no idea could be formed as to what any one congregation was doing in any matter of local or general interest. Resolutions urging regularity and faithfulness in reports of Church activities, etc., were passed, but no fixed form or method or blanks were provided, and no special system followed or enforced. Previous to this time, it is however eminently proper to speak of the long and valuable service of Mr. John Shawber of Wapakoneta, as Treasurer of Wittenberg Synod, and of the business character of the man. The minutes will show that Mr. Shawber very much improved the methods of book keeping and the manner of presenting reports in condensed form, bringing every work of the Synod out in good form, and was accurate in every detail. He was also personally very liberal in his support of every good work.

He was a man of eminent piety, and of commanding influence. He was a staunch friend of every pastor at Wapakoneta, loyal to a proverb, and generous even to a fault, to all needy ones in and out of the church. No one who came to him in need ever went away without substantial help; and to his own great loss in material things, out of the exceeding goodness of his heart, he sympathized and helped and trusted others. He would go anywhere, even into greatest danger to minister to the sick and suffering, and to the end of his days, sought to be useful to others wherever he could find one whom he could help. He was eminent in all saintly qualities "full of faith and of the Holy Ghost."

Jas. H. Emminger upon assuming the office of Treasurer at once opened a separate account with each congregation of the Synod on every subject relating to finance, and thereby made it plain to everyone, and to the Synod, in the Parochial tables just what each church or congregation was doing along all lines of Church activity. It was with some difficulty that a number of the local churches and treasurers and Sunday-schools, were able to understand and could be made willing to adopt this method. But with great patience and by means of an actual visit to a number of the churches themselves, oftentimes, this system was established. Up to this time all efforts to make comparison of records and all appeals to stimulate the activities of the churches based upon such comparison, were unknown. For five or six years, the Synod had tried to apply the system of apportionment of the benevolent funds proposed by the General Synod, among the Congregations, but no workable plan seemed possible. The "Box System" and various

other schemes had been tried, without appreciable results. In order to simplify and systematize all the finances of the Synod, it was ordered that all funds for whatever purpose be required to pass through the hands of the Treasurer, and be audited, and that he make no report of moneys not passing thru his hands. The special purpose of this regulation also was to establish and insure orderly methods and accuracy in all the finances of the Synod. The apportionment system for the collection of benevolent funds and for the development of the spirit of liberality was not above criticism, nor without some defects, but it has been the most workable plan ever used by our Synod, and properly understood and judiciously handled, being so well adapted to the changing conditions and needs of the time, it has done wonders in training the spirit of beneficence among our own people. Its basis is not unchangeable, but rests upon the communicant membership and the changing needs of the various objects of benevolence. It is not to be considered as the measure of duty and responsibility for the individual Christian, but rather an index of the opportunity, with the expansion of privilege unlimited. As a stimulus to this spirit of liberality, the reports on surplusage and deficits, inaugurated in 1882 have acted well on the results of the apportionment method, and from year to year, the number of congregations reporting surplusages has increased until the great majority is in this column. As a financial scheme its success is conceded. Apportionment tables giving the per capita assessment for each object to each congregation of the Synod were printed in the minutes so that no mistake could be made as to the amount asked for

each year. It was a definite sum in benevolence, a financial standard, and a religious duty, all of these united to tone up the benevolence of the individual congregations and the individual Christian.

Along the line of improving the finances of the Synod, it adopted in its revised constitution in 1884 the following regulation: "A vacant Church or pastorate shall settle its financial obligation with the retiring pastor before electing another, or engaging a stated supply, unless in the judgment of the President it should be otherwise."*

Not only along lines of benevolence was the influence of Mr. Emminger felt. He put his business acumen, energy, and method, into every transaction of the Synod, and his unusual talents were freely used to promote the highest efficiency in all departments of the Synod's work. It is only just to his memory to quote from the tribute of the Memorial Committee presented at the services held in synod after his death. [28]"For many years, Brother Emminger was Treasurer of our Synod. He also represented us in the Board of Directors of Wittenberg College and was frequently sent as a delegate from this body to the General Synod. Faithfulness and intelligent devotion to his work, characterized him in all these positions. No one who ever served as Treasurer gave us more valuable service. We were entirely without money when he took possession of the office. By attention, care and suggestion, our Treasury was soon replenished to such an extent that we not only had money for our own needs, but were able to

*Min. 1884, p. 46.

[28] Minutes, 1890, pp. 31 and 32.

assist others; and when at last the books were turned over to the President and after all that could be so used was forwarded to the Treasurers of the several Boards, there still remained over Thirteen Hundred Dollars in the Treasury. One of the best testimonials to his integrity is the fact that his books were always correct and a strict account as to the disposition of every cent committed to his care was at hand. Brother Emminger always had upon his mind and heart the interests of our churches. He gave thought, time and labor, to increase the benevolence and every usefulness of all of our Congregations. Now that he is gone, we remember his devotion to duty and his great love for the Church of our fathers. Talented, possessing great self-control, discriminating in judgment, well informed in the doctrines and customs of our church and loving all her work, he became the generous friend and faithful supporter of all our benevolent projects. The influence of his life and work remain as a perpetual blessing upon ministers and laymen."

So simple were his methods and so straight were all his accounts always and in every part of the work, that when the books were passed to the hands of his successor, Bro. S. G. Cummings, it was comparatively easy to follow in his footsteps. And right royally was he succeeded. The Synod found a no less careful and accurate man in the person and work of Mr. Cummings, and so we may boast of the financial department of our Synod as transparently accurate and always satisfactory. For after ten years of service as Treasurer in which he faithfully continued in the methods of his predecessor the Synod adopted the following:

"*Resolved,* That this Synod hereby extend to Mr. S. G. Cummings, its treasurer, a vote of appreciation for his faithful and successful efforts in increasing the benevolent contributions of the Synod."

Thirteen more years of service, in all 23 years, Mr. Cummings gave to the Synod as its Treasurer, and when in 1902 he declined re-election on account of impaired health, Synod passed the following:

"*Resolved,* That a vote of thanks and appreciation be extended to Hon. S. G. Cummings for his twenty-three years of service as Treasurer of Synod."

This was adopted by a rising vote. It was the longest period of service rendered by any officer in the history of Wittenberg Synod. The Synod in noting his departure spoke of his official relations with this Synod as follows:

[29] "S. G. Cummings, Esq., departed this life July 20, 1913. He was born October 31, 1839. He was treasurer of this Synod from 1890 to 1912, performing well and faithfully the onerous duties of that office. Four times he was elected delegate to the General Synod by this body. In 1896 he was chosen to represent this Synod in the Board of Directors of Wittenberg College and was re-elected to succeed himself from time to time, holding this Directorship at the time of his death. We recognize in Brother Cummings a good Christian man, and a faithful and willing servant of the Church."

---

[29] Minutes, 1913, pp. 29 and 30.

CHAPTER VIII

Church Organizations

IT WAS noted in the first Chapter that in the pioneer period our pastors served many churches at the same time, going long distances and often in different directions and conducting services at long intervals. It was necessarily so. Six or seven of the first years of the Synod's history elapsed before any pastorates were organized. Congregations were grouped in districts, many of which covered wide areas of country, and here in the West, as it was then, the boundary lines of states were often crossed in the making up of these various groups.

There were no forms of agreement to co-operate in any distinct association as one pastorate, and there were frequent changes of re-districting the various sections of territory as new organizations were effected. Much of the time of the first conventions of the Synod was therefore taken up in reports and correspondence between the synods so widely scattered, ten or more of them in the time of one convention.

Dr. Joshua Crouse, in his auto-biography, says of this period, that,* "It was, I think, in 1854, that our churches on the territory of Wittenberg Synod were, by synodical authority, arranged into pastoral charges. Prior to this there was no fixedness about our fields

*Autobiog., p. 199.

of labor, and no pastor could know, certainly, what would be the nature and form of his pastorate one year hence.

Changes were liable to be made almost any time, not so much through ministerial interference, perhaps, as because of a restlessness and dissatisfied propensity on the part of the local churches themselves.

The lines of Southey, written of individuals, might have been applied to local churches in those days, with equal fitness:

> "Man hath a weary pilgrimage
> As through the world he wends;
> On every stage from youth to age
> Still discontent attends."

Moreover, the people did not seem to care, then, where their pastor lived provided he met his engagements regularly and promptly. But the new order of things tended to reduce to a system the relation of pastor and people with all their mutual interests and labors, with reference to the securing of definite ends."

It becomes necessary even after the formation of pastoral charges, to make changes now and then, as will fully appear in the succeeding pages of this chapter. This will come about, naturally enough through the numerical and financial growth of the churches themselves, and because of the new organizations being formed from time to time.

The remainder of this chapter will consist of sketches of congregations and pastorates, furnished by the Local Historians.

Crouse Memorial Lutheran Church, Tiro, Ohio

The Oakland, (now Crouse Memorial) Lutheran congregation was organized in the summer of 1842 by Rev. F. J. Ruth, from the converts made in a revival held in a school-house in which Joshua Crouse was teaching. We quote a few sentences from Rev. Ruth's Autobiography.

*"In the month of February, A. D. 1842, a most remarkable awakening occurred among the young people in the school which was then being taught by Brother Joshua Crouse, in his own district. That work of grace permeated the entire community, and prepared the way, and furnished the material for the permanent organization of a Lutheran Church in that community; and such an organization was effected during the summer of 1842. The organization was called the "Oakland English Evangelical Lutheran Church." This congregation prospered greatly from the very day of its organization. A sabbath-school and prayermeeting had been maintained in this community for some time, both of these forms of Christian work and worship being due largely to the religious zeal, energy, and enterprise, of Joshua Crouse. Among the first members of the Oakland Lutheran church were the Crouses, the Eckises, the Handleys, the Cahills and others.

It was served from the first in connection with other pastorates,—from 1851 to 1856, by the pastor of the Plymouth Charge; from 1856 to 1859, by the pastor of the Shelby Charge. In 1859 it formed a union with the Sulphur Springs congregation, and was served successively by Revs. A. R. Howbert,

*Autobiog., p. 74.

J. B. Helwig, and I. J. Delo, with two or more years of vacancy. From 1868 to 1890 the Holmes congregation formed a part of this charge. In May, 1869, Rev. J. Crouse took charge and served until Aug., 1874. Soon after his resignation the charge accepted the services of Rev. A. J. Kissell, then a student at the Seminary, with the view of a settlement as pastor, which was effected in October following. After four years of faithful service he resigned in 1878.

Rev. J. N. Morris succeeded him and resigned in October, 1879. Rev. W. H. Dolbeer followed, remaining but two years. Feb'y 1, 1882, Rev. M. L. Smith took charge and resigned Dec. 31, 1884.

These were all years of faithful service during which the strength of the churches was fully maintained and the work of the Lord made to prosper. In June, 1885, the "Oakland" congregation changed to the "Crouse Memorial" congregation, withdrew from the Sulphur Springs pastorate, and extended a unanimous call to Rev. Dr. Crouse, who most faithfully and acceptably served the church until the time of his death, which occurred June 17, 1888. It is eminently proper to notice just here, that Doctor Crouse was present at the organization of Wittenberg Synod at Washingtonville, Ohio, in 1847,—that he suggested its name, "Wittenberg,"—that he formally united with this synod on June 17, 1848,—that he was a continuous member, active and honored, for that period,—that he died on the fortieth anniversary of his reception into our body, viz.: June 17, 1888.

Dr. Crouse, though he never enjoyed the advantages of a collegiate education, was a diligent

student, and his attainments so generally recognized that the Board of Directors of Wittenberg College conferred upon him the degree of A. M., and at a later date the Honorary Degree of Doctor of Divinity.

Dr. Crouse was succeeded by the Rev. J. W. Goodlin in Oct., 1888, who rendered efficient service for two and a-half years, resigning April 30, 1891.

In its session in Oct., 1891, Wittenberg Synod constituted Crouse Memorial and Sulphur Springs congregations one pastorate to be known as the "Tiro Pastorate."

Of this new pastorate Rev. A. E. Gaff took charge in Oct., 1891. It was during this pastorate that, through the will of the late Dr. and Mrs. Crouse this congregation came into legal possession of a fine parsonage property, also $700.00 in cash. The parsonage is valued at $4,000.00.

Rev. Gaff resigned the work of the charge in Nov., 1895.

Rev. G. M. Grau, D. D., accepted the pastorate in Dec., 1895, and after 2½ years diligent service resigned, April, 1898.

He was succeeded by Rev. J. B. Grove, who very acceptably served the pastorate for a period of more than five years. During his administration the church property was substantially improved. He resigned Oct., 1903. Following him came the Rev. C. E. Berkey, who with great diligence in all the concerns of the church's interests served the pastorate until Oct., 1906.

April 1, 1907, Rev. C. S. Ernsberger, D. D., was called and entered upon the work. Just at this time, a congregation of United Presbyterians, located in the

village, having disbanded, a number of most excellent families from that denomination came, of their own choice, to strengthen the hands of the church in the doing of the Lord's work. Their coming was a matter of great encouragement. At the close of his ministry the congregation placed a new furnace in the parsonage, greatly adding to the comfort of the pastor's home. He resigned January 1, 1910 to accept the work of Field Secretary of Wittenberg College.

January 1, 1910, Rev. J. W. Bressler, the new pastor, came and was on the ground the day before the departing pastor left.

Wittenberg Synod in its session at Plymouth, O., Oct., 1911, received a request from the Crouse Memorial that it be permitted to withdraw from the Sulphur Springs congregation. The request was granted.

Crouse Memorial called the Rev. Bressler, who had resigned the Tiro Charge but had not yet left the field. Rev. Bressler accepted the work, but left one year later, resigning Dec. 2, 1912.

On the 7th of Feb'y, 1913, Crouse Memorial congregation extended a call to Arthur J. Hall, then a Senior in Wittenberg Divinity School at Springfield, O. On May 11, 1914, after graduation, Rev. A. J. Hall was regularly installed as pastor by Rev. J. A. Hall, D. D., and Rev. Paul W. Koller, both of Mansfield, O. Manifest improvements have appeared along all lines since Rev. Hall has taken up the work. In 1916 the church was refrescoed, recarpeted, furnished with new pews, and a pipe organ installed at a cost of $2,300.00.

St. Paul's Lutheran Church, McClure, Ohio

Missionary work was done by Rev. F. A. Matthis during winter of 1900 and services were held at the Methodist church. For a while it seemed as if the work was abandoned by the General Council or at least only carried on spasmodically by transient preachers, some of whom had no synodical connection. Sunday-school, however, was kept up and held in a hall over Mr. Henry Seekamp's bakery.

St. Paul's Evangelical Lutheran Church of McClure, Ohio, was organized by Rev. R. E. M. Engers on the 16th of May, 1895.

The charter members were: Mr. and Mrs. J. J. Ballmer, Mr. and Mrs. Martin Miller, Mr. and Mrs. John Armbruster, Wm. Wiedeman, Mr. and Mrs. Wm. Nelson, John Olson, John Miller, Frank Anderson, Mr. and Mrs. Jonas Olson, Mr. and Mrs. Henry Seekamp, Mrs. Charles Mollet, Mr. and Mrs. A. Johnson, and Mina Johnson.

The church was at first a mission of the General Council.

The church grew up in a revivalistic community which it has to a great extent influenced toward more churchly practices. A debt of $1,300.00 has been overcome.

Besides the regular church organization there are the Sunday school, and the W. H. and F. M. S.

The buildings are church and parsonage. The character and arrangement are Lutheran. Capacity 350. The equipment consists of auditorium seats, furnace, organ, piano, lecturn, pulpit, altar, and baptismal font.

The pastors were: Rev. R. E. M. Engers and Rev. Peters from Toledo, who served the congregation till Rev. E. J. E. Kuhlman was called and took charge in September, 1896. He remained till April, 1898.

Rev. C. E. Schweikert from July, 1898, till October, 1900. During the year 1901 it was transferred to the General Synod and because it seemed to have been entirely abandoned Rev. J. N. Barnett was called as pastor June 1, 1901, and served till June 1, 1905. Student J. W. Bressler of Wittenberg Seminary supplied from July 2, 1905, till September 10th of the same year. Rev. S. D. Steffey served as pastor from September 18, 1905, till July, 1907. Rev. G. M. Grau, D. D., from September 1, 1907, till October 31, 1914. Rev. Richard Rasmussen took charge May 1, 1915. Recent improvements and interior decorations were made at an expense of $750.

Since the transfer from the General Council to the General Synod, it was constituted a pastorate together with the Trinity Church of Malinta and Christ's Evangelical Lutheran Church of Continental, the pastor's residence being at McClure.

Christ's English Lutheran Church, Continental, Ohio

When Mrs. E. Casteel long years ago came to Continental she found no Lutheran church and scarcely any Lutheran people. She tried to help in a struggling Methodist church, but when they spurned her assistance she still more keenly felt the need of a Lutheran house of worship. So she and a few others, viz.: Mr. Frank Konst and wife, Mr. Charles

Konst and wife, planned and sacrificed and made the present church possible.

Christ's Evangelical Lutheran Church of Continental was organized by Rev. Frank C. Longaker, August 2, 1896.

There were 18 charter members as follows: Mrs. E. Casteel, Flora Casteel, Mr. and Mrs. Frank Konst, Mr. and Mrs. Chas. Konst, Mr. and Mrs. J. F. Hollabaugh, Mr. and Mrs. W. J. Ludwig, Mr. J. Walgenbaugh, Mr. and Mrs. F. Bader, Della Bader, Mr. and Mrs. Valentine Yockey, Mrs. Emma Wolske, and Mrs. Sarah Engle. It became a mission of General Synod.

At first the worshippers met in store rooms. When they built they incurred a debt of $1,200.00 plus $500.00 which they received from the Synod. All of this has been paid back but $100.00.

Besides the regular church organization there are the Sunday school, Ladies' Aid Society, and an organized Bible Class.

There is one building for the church, and a smaller adjoining wing for S. S. room. There is a belfry crowned with a cross. The character and arrangement of the interior is nearly Lutheran. Seating capacity 300. The equipment consists of pews, chairs, reed organ, pipe organ, pulpit, stoves, and electric light. During Rev. F. C. Longaker's administration the corner stone was laid in August of 1897. In November of the same year the building was dedicated.

Rev. F. C. Longaker was the pastor from the date of organization for a period of less than two years. He was followed by Rev. H. B. Schroeder.

Rev. J. N. Barnett from June 1, 1901, till March, 1906. Supplies. Rev. J. W. Bressler, April 1, 1908, till January 1, 1910. Rev. G. M. Grau from January, 1911 till October 31, 1914. Rev. Richard Rasmussen took charge May 1, 1915. The last of the indebtedness has been paid and the congregation is much encouraged.

English Lutheran Church, Malinta, Ohio

Just when the Trinity English Lutheran congregation at Malinta, O., was organized or by whom, the records do not show, but on page 26 of the minutes of 1888 we find the following:

"At a regularly called meeting of the English Lutheran Church of Malinta, O., on the 27th of November, 1887, the congregation by unanimous vote, expressed a desire to be received into the care of this Synod, having complied with the requirements of the Constitution of this Synod. We recommend that it be received, and its name placed on the roll of churches."

In the minutes of 1887, the President, in his report of official acts, notes the bare fact that the cornerstone of the church was laid July 2, 1887.

One year later the President says again: "A new frame church, 34 x 50 feet with tower 10 x 10 feet was dedicated at Malinta, O." No date is given. "This church is under the pastoral care of the Rev. J. W. Ryder. The liberality and devotion of the pastor and people were manifest to a very considerable degree at the feast of Dedication, where it was our privilege to be present."

In 1891 he was succeeded by Rev. F. A. Matthis, who gave Malinta one-half of his time, together with promoting the organization at McClure, O., Rev. Matthis resigned in 1893 and the charge was supplied for

a time by Mr. D. P. Heltzel, then a student at the Seminary at Springfield, O. After a vacancy of several years except occasional supplies, it was served for a short time by Rev. M. F. Rinker, from McComb, O.

After the organization of the congregation at Continental it was served together with that church for a time by Rev. H. B. Schroeder. After a two years' vacancy, Rev. J. N. Barnett took charge in 1901, serving also the McClure congregation in connection with Malinta and Continental. The entire charge prospered during this pastorate which continued for a period of five years. In 1907 Rev. Dr. G. M. Grau became pastor, continuing as pastor for seven years, succeeded in 1914 by Rev. Richard Rasmussen. He has taken up the work with great vigor and is pushing out in every direction in a leadership that will doubtless bring very excellent results in the near future.

St. Paul's English Lutheran Church, Marion, Ohio

Incidental to the removal of a good number of Lutheran families from Galion, O., to Marion, O., occasioned by the transfer of the Chicago division terminal of the Erie Railway from Galion to Marion, steps were taken looking toward the organization of a Lutheran Mission at the latter city. During the summer of 1913 the Board of Home Missions sent Mr. Raymond A. Houk, then a student at Hamma Divinity School at Springfield, O., to canvass the city. Faithful work was done, and on the 22nd of June, forty people gathered for the organization of a Sunday-school. The organization was effected by the election of L. H. Craner, Supt; W. E. Klopp, Assistant Supt.; Sarah

Bell, Sec'y; Leona Bell, Organist; Geneva Bell, Chorister; Glen Sherer and Paul Converse, Librarians; and it was decided that on the following Sunday preaching services should follow the Sunday-school hour.

On the next Sunday the same number was present and the study of the lesson was succeeded by an excellent service conducted by Mr. Houk. Thus Sunday after Sunday the same faithful number met for study and worship. Sunday, July 29th, Rev. McDowell, Sec'y of the Board of Home Missions, was present and gave substantial encouragement.

Different ministers of the Synod supplied with preaching services during the latter part of the summer, until October 26th, when under the direction of the President of the Synod, Dr. V. G. A. Tressler, the organization in regular form, of St. Paul's Evangelical Lutheran Church of Marion, Ohio, was made a matter of history. The officers elected were:

Elders: W. E. Klopp and H. L. Robinson.

Deacons: L. H. Craner, Carl Maynard and W. H. Bruce.

Following are the names of charter members: Mrs. M. G. Almendinger, the Misses Leona and Geneva Bell, Miss Ida Alice Bergener, Mr. and Mrs. W. H. Bruce, Mr. and Mrs. L. H. Craner, Mr. and Mrs. L. H. Heinman, and Ethel Heinman, Mr. and Mrs. William Klopp, Mr. and Mrs. Carl Maynard, Mr. and Mrs. Chas. A. Miller, Mrs. Ethel M. Welch, Mr. and Mrs. W. G. McClure, Mrs. Carrie McQuiston, Mr. and Mrs. H. L. Robinson, Ione Robinson, and Joe Robinson, Mr. and Mrs. Edward Rudolph, Mr. and Mrs. George Stabner, Mrs. Jennie Stevens, Mrs.

Bertha Swartz, Mrs. Clara Seaman, Mr. and Mrs. Harvey Sweger, Mr. and Mrs. C. P. Wahl.

The services had been conducted in the Mooney Hall on West Center St., but it was desired to select

Rev. M. I. Powell.

a more suitable location, and the rooms of the School of Commerce, in the heart of the city, were secured.

On the second of December, 1913, with the assistance of the President of the Synod, at a regular

service, a call was extended to the Rev. M. I. Powell, of Convoy, O., to become the first pastor. The congregation voted unanimously and the call was accepted.

On January 11, 1914, he was regularly installed by the President of Synod, assisted by the Rev. Dr. S. G. Dornblaser, of Bucyrus, O.

April 26, 1914, another change was made in the location of the mission on account of the wearisomeness of the climbing of several flights of stairs, and the Hall of the Druid Fraternal Society was chosen, in every respect a much more desirable location, on the corner of Columbia and Pearl Sts.

During the first year of the organization a Ladies' Aid Society was organized, and a little later a Woman's Home and Foreign Missionary also, both of which are active and efficient in the work of the church.

St. Paul's has made a splendid beginning in every respect, and with the fine outlook and the kindly recognition it has already secured among the established churches of that city, and the excellent shepherd care it receives at the hands of its pastor, Rev. M. I. Powell, it will soon be able to secure a church home and move on toward a prominent place among the churches of the city. A location has been secured at a cost of $2,500 and a new building is in prospect.

THE ARLINGTON-ZION PASTORATE

Zion Lutheran Church

The beginnings of the Zion Lutheran congregation of Eagle Township, Hancock Co., Ohio, were made as far back as 1848, when services were first held

at the home of Mr. Jacob Zoll, seven miles south-west of Findlay, and six miles north-west of Arlington.

No account is given of the time of the organization of this congregation, but the minutes of Synod show that Jacob Zoll represented the Findlay Charge in its Fourth Annual Convention at Woodbury, Morrow Co., Ohio, in 1850. It was then known as the Zoll's Church and was connected with Findlay congregation in one pastorate from the time of its organization until in 1874, when, by action of Synod it was united with Cairo and Bluffton as part of the Cairo Pastorate.

Rev. E. K. Baker was its first pastor after this union was formed.

The first House of Worship was built in 1852, when Rev. J. Livengood was pastor at Findlay, and was of brick, and stood one mile north of the location of the present church.

The Bluffton congregation secured a parsonage and the pastors, beginning with Rev. Baker, resided at Bluffton and the Pastorate was named the Bluffton Charge. Rev. Geo. E. Harsh succeeded him in 1879, and in 1880 the second church was built. This is also of brick, with tower and bell and stained glass windows, and very neatly furnished.

The Charge remained the same until the church at Arlington was organized in 1891, when West Cairo was joined to Lima, and Bluffton, Arlington and Zion formed one pastorate. The withdrawal of Bluffton in 1911 leaves Arlington and Zion to form a pastorate alone.

Some of the charter members of the Zion Church are the following: E. E. Crist, Eli Hartman, Jacob Zoll, David Zoll, Aaron Fellers, Jacob Kibler, Lafayette McClelland, Moses Lott, A. Decker, Cornelius Browneller, Abraham Spangler, John Knight, Elizabeth Collinwood.

This Congregation was served during its connection with the Findlay congregation by Revs. J. Livengood, and Morris Officer, Rev. Drs. S. A. Ort, A. J. Imhoff, H. B. Belmer, Revs. D. W. Kinsel, P. S. Hooper and G. W. Miller. During its connection with W. Cairo and Bluffton, by Revs. E. K. Baker, G. E. Harsh, G. M. Grau, E. C. Jessup, and J. M. Dustman. After the close of Rev. Dustman's pastorate, Cairo was united with Lima Mission, Rev. Bair was called to Bluffton and the congregation at Arlington organized.

Arlington Lutheran Church

The first steps toward the organization of an English Lutheran Church in Arlington, Ohio, were taken when, in 1891, a canvass of the village and community was made by the Rev. C. S. Ernsberger, of Galion, Ohio, then Missionary Secretary of Wittenberg Synod, in connection with the Rev. D. U. Bair, Pastor at Bluffton, and a hall rented in which to hold regular services. Concerning the first service the pastor wrote the Secretary,—"Held the first service yesterday in the new room. Sittings for 70 people. One-third of my congregation had to stand. $20.00 collected on rent. Outlook good."

Regular services were continued throughout the summer and on November 22nd the pastor and Secretary effected an organization.

The following were among the charter members: Mr. and Mrs. Lewis Fisher, Mr. and Mrs. B. S. Crawford, Mr. and Mrs. Jacob Steinman, Mr. and Mrs. Theodore Powell, Mrs. Elizabeth Schlaak, Miss Elizabeth Fischer, Miss Hattie Fisher, Miss Bertha Powell and Mrs. Peter Young.

In 1892 the congregation erected a House of Worship at a cost of $1,500.00,—a substantial structure of frame, with excellent equipment.

In 1904 a joint Missionary and Aid Society was organized, doing good service together until in 1910 when the Aid Society organized separately under the name of "Busy Bee Workers."

In 1913 a Mission Band was organized, co-operating successfully with the Women's Missionary Society in educational work.

The organization of a Luther League was effected, also, in 1909.

Pastors served this church as follows:

Rev. U. D. Bair	1891-1893
Rev. Elias Minter	1893-1896
Rev. A. C. Martin	1896-1901
Rev. Ira J. Briner	1901-1902
Rev. W. P. Rilling	1903-1906
Merlin I. Powell, (student supply)	1 year
Rev. E. Ray Richard	1907-1909
Rev. P. B. Fasold	1909-1911
Dwight P. Blair, (student supply)	1 year
D. L. McConnell, (student supply)	2 years

In December, 1913, the Rev. Charles A. Kuenzli, then a student at Hamma Divinity School, Springfield, Ohio, just after his Licensure by Wittenberg Synod, received and accepted a call to the pastorate, supply-

ing it regularly until he finished his work at the Seminary the following May, when he expected to take regular charge of the work.

On the first Sunday in May, when the Seminary Commencement took place, he was unable to attend, having taken sick at Arlington, where he had gone

Rev. C. A. Kuenzli.

on the previous Sunday to conduct services. From that time until his departure he was utterly disabled. "Thus he was suddenly denied the blessed privilege of entering fully upon the duties of the Ministry for which he had so long yearned. The gates of opportunity which he saw opening before him suddenly

changed to the gates of Eternity." During the several months of vacancy following, services were conducted by Rev. I. J. Miller, of Lima, Ohio.

Rev. N. S. Luz received and accepted a call to the pastorate in May, 1915. The Arlington congregation was connected with the Bluffton pastorate from its organization until 1911, when Bluffton congregation withdrew, uniting with the North Findlay pastorate.

Arlington and Zion congregations then asked to be constituted a separate pastorate.

NORTH ROBINSON PASTORATE

Sulphur Springs, Crawford County, English Lutheran Church

During the years of 1832-1834 a pioneer missionary in the person of Rev. F. J. Ruth, whose field of operations lay in five or six counties of north-central Ohio, visited this section, and wherever he could gather the settlers together, preached to them the Word of Life.

It so happened that the little community, then called Slifertown, — a few log cabins, — later called Annapolis, — and still later, Sulphur Springs, fell under his notice. He called the people together and preached to them in private cabins,—out of doors,—in barns, and later in Kautz's school house,—only a log cabin, too,—when it could be had for that purpose. In 1834 he organized the congregation at this place which has lived and prospered through all these years and has been a savor of life to the whole community and has sent out into the world a large number of

young men and women to bless the world in other fields.

Among the charter members of this congregation the records show the names of John G. Stough, Isaac Rice, John Fry, Horatio Markley, and Andrew Hess, to which may be added James Burk, Benjamin Rupert, and probably Patrick McIntyre and Patrick Moriarty. At the time of the organization, Isaac Rice and Jno. G. Stough were elected Church Officers.

The congregation was not organized as a mission but was connected with the Bucyrus congregation in a charge, which arrangement continued until March, 1859, when it yielded to the desire of the Bucyrus congregation to have a morning service every Sunday, and formed a union with the Oakland congregation, six miles to the north-east, and which union continued unbroken for thirty-six years, during which period twelve ministers served this pastorate for varying terms ranging from a few months, as supplies, to a pastorate of five years.

In 1885 the Oakland congregation withdrew from Sulphur Springs and extended a call to Rev. Dr. J. Crouse, who served it until the time of his death, three years later.

This left Sulphur Springs with the Holmes congregation, five miles north of Bucyrus, to support a pastor alone. This arrangement continued until 1890, when Sulphur Springs was made a part of the North Robinson Charge and Holmes congregation was added to the Nevada Pastorate. One year later the Oakland congregation had moved into the village of Tiro and erected a new church building and asked permission

of the Synod to unite with the Sulphur Springs congregation in the formation of a pastorate to be known as the Tiro Pastorate, which was granted. The Rev. A. E. Gaff, received by letter from the United Brethren Church, became the pastor of this newly formed charge some time during the year 1892. For a period of eighteen years this arrangement of the pastorate continued until Sept., 1911, when the Tiro congregation again asked to be permitted to withdraw and form a pastorate alone, which was granted by the Synod at its session in Plymouth, Ohio. The sum of $200 was voted by the Synod to enable Sulphur Springs to support a pastor alone. Another adjustment was made in 1914, when, after the disbanding of the Trinity congregation of the North Robinson charge, the Sulphur Springs congregation, by the action of the Synod through its President was united with the North Robinson and Loss Creek congregations, by the unanimous vote of each of the congregations, the pastor living at Sulphur Springs.

In June, 1900, during an electric storm the tower of the church was struck by lightning, tearing off the spire and riddling ten feet of the brick work. Immediate steps were taken to repair the damage. The men of the church turned out "en masse," tore down the wrecked tower and rebuilt it and made other repairs at a cost of about $1,100. During this time the congregation worshipped in the town hall until the church was re-opened in December of the same year. Dr. S. A. Ort of Wittenberg College was the officiating clergyman.

During the year 1908 the Ladies' Aid Society repaired the plastering of the church and re-decorated

SULPHUR SPRINGS CHURCH.

the whole interior at a cost of $200.00. The congregation has four organizations, viz.: A Ladies' Aid, Woman's Home and Foreign Missionary Society, A Luther League, and a Junior League of 20 members, all in good working condition. The church owns a parsonage next door.

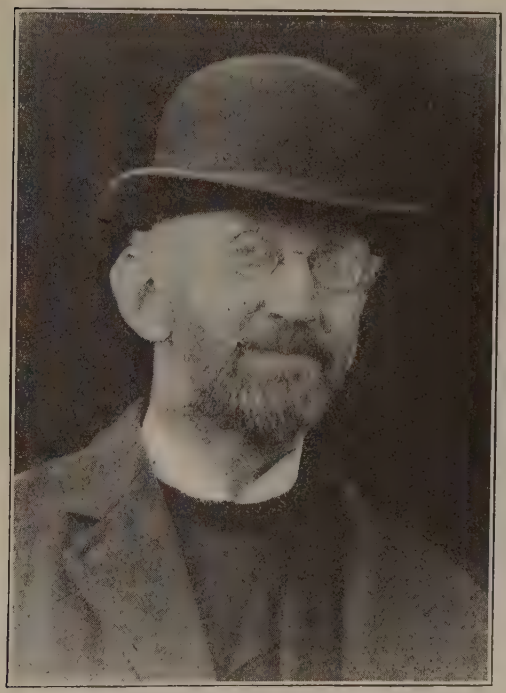
The first church building was a frame erected about the year 1840. The present building of brick was erected during the pastorate of the Rev. A. J. Kissell and dedicated in 1876. It is 66 by 38 feet, and has a comfortable seating capacity of 400.

It is heated by a furnace in the basement, and lighted by an inverted mantle gasoline plant.

Following is a list of pastors with their terms of service:

Rev. F. J. Ruth	1833-1854
Rev. J. Crouse	1855-1859
Rev. A. R. Howbert	1859-1862
Rev. J. B. Helwig	1862-1865
Rev. Melanchthon Ort	1865-1866
Rev. G. W. Halderman, three mos. supply	(1866)
Rev. J. Crouse	1866-1868
Rev. I. J. Delo	1868-1869
Rev. J. Crouse	1869-1874
Rev. A. J. Kissell	1874-1877
Rev. J. N. Morris	1878-1879
Rev. Wm. H. Dolbeer	1879-1881
Rev. M. L. Smith	1882-1884
Rev. S. E. Greenewalt, three mos. supply.	(1885)
Rev. E. Minter	1886-1889
Rev. I. D. Worman, three mos. supply..	(1889)
Rev. Jabez Shaffer	1890-1892
Rev. A. E. Gaff	1892-1895
Rev. G. M. Grau	1895-1898
Rev. J. B. Grove	1898-1903

Rev. C. E. Berkey..... 1903-1906
Rev. C. S. Ernsberger..... 1907-1910
Rev. J. W. Bressler..... 1910-1911
Rev. C. G. Stacey..... 1914-1915
Rev. E. E. Campbell..... 1915-



Rev. C. G. Stacey.

Loss Creek Lutheran Church

The Loss Creek Lutheran Church stands on the brow of the hill overlooking the beautiful Loss Creek valley in Sandusky Township, Crawford County, Ohio.

The early beginnings of this historic congregation are told in a paragraph from the first record book of the congregation over the signature of its first pastor, the Rev. F. J. Ruth. The paragraph reads as follows:

"In the year A. D. 1840 a few members of the Evangelical Lutheran Church residing in Sandusky Township, Crawford County, Ohio, expressed a desire to have preaching by a clergyman of their own denomination. Accordingly, on the 1st of March, 1840, Rev. F. J. Ruth, then residing in Bucyrus, Crawford County, O., was called to preach for the above members in the school-house of District No. 5, in the above mentioned Township, and continued to labor among them until sometime in the month of July, A. D. 1840, when the Society was organized by the election of the following members as Church Officers, viz.: Joseph Bishop as Elder, and John Kaler and William Wert as Deacons."

Following is a list of the charter members: Isaac Rice, William Wert, Joseph Bishop, Mary Rice, Barbara Wert, Elizabeth Bishop, John Kaler, Peter Arter, John Kaler, Jr., David Wert, Elizabeth Kaler, Barbara Arter, Elizabeth Kaler, Hannah Wert, Margaret Wert, Joseph Wert, John Bishop, Adam Wert, Jacob Bishop, John Rice, George Kaler, David Rice, Eva Wert, Mary Wert, Sarah Walter, Nancy Rice, Elizabeth Bishop, Hannah Bishop, and Elizabeth Rice.

In the published biography of Rev. F. J. Ruth, he says:* "I am not able to say now, with certainty whether the Loss Creek congregation was organized by myself or by Brother Crouse."

The date of the erection of the first building can not be definitely fixed, but it must have been some-

*Autobiog., p. 84.

Loss Creek.

time between 1843 and 1846. Prior to that time the congregation worshipped in a barn belonging to David Wert. The first building was a frame structure, 30 by 40 feet, old style, square box cornice, two doors, two aisles, two windows in each side, pulpit in north center, and with a seating capacity of about 250. This building was replaced in 1884 by another frame building at a cost of $3,000, which was dedicated in October, 1884. In January, 1905, this building was entirely destroyed by fire. The congregation again set itself to the task of providing a new church home, and in the fall of 1905 the present beautiful structure was dedicated at a cost of over $5,000. The building is of brick, handsomely furnished and decorated, with art glass windows, furnace heat, and lighted with acetylene lamps. Following is a list of the pastors with the terms of service:

Rev. F. J. Ruth	1852-1861
Rev. Joshua Crouse	1861-1864
Rev. F. J. Ruth	1864-1873
Rev. E. W. Shanibarger	1874-1875
Rev. A. B. Kirtland	Supply 1876
Rev. H. B. Miller	1877-1881
Rev. S. P. Fryberger	1881-1885
Rev. E. K. Baker	1885-1889
Rev. Jabez Shafer	1890-1891
Rev. S. P. Kiefer	1892-1893
Rev. W. H. Schrock	1894-1899
Rev. G. B. Weaver	1900-1901
Rev. A. J. Houk	1902-1904
Rev. J. H. Fetterolf	1905-1907
Rev. S. P. Kiefer	1907-1910
Rev. H. M. Nicholson	1910-1912
Rev. J. L. Marvin	1912-1914
Rev. E. E. Campbell	1914-

The Loss Creek Women's Christian Temperance Union is supporting a native missionary in India.

North Robinson Church

From lack of definite records, any historical sketch of the North Robinson congregation must be quite fragmentary. The leading spirits, however, in the organization, for the most part were Dr. P. Ebert, and Henry Ensminger. These, with a few others equally loyal to the faith of their fathers, spared no effort to bring about the organization of a Lutheran Church in the village of North Robinson.

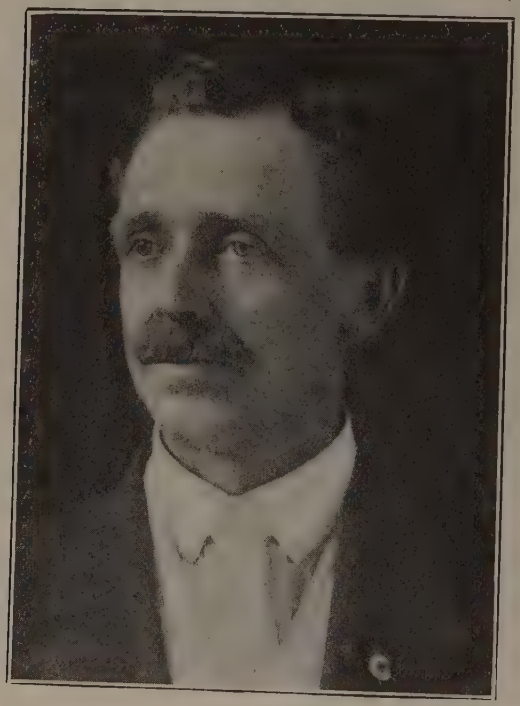
This was brought about February 13, 1876. The officiating minister was Rev. E. W. Shanibarger. Strange to say, the minutes of Synod have taken no notice of this organization.

The names of twelve persons appear as charter members, viz.: Doctor P. Ebert, Henry Ensminger, M. S. Ebert, Corwin Lininger, Jacob Lohr, Frank Ensminger, Albert Ensminger, William Magers, Joel Shoemaker, A. J. Morrison, Mrs. Letitia Ebert, Susan Ensminger, and there were a few others whose names do not appear.

Rev. Shanibarger remained but one year and a half. He was succeeded by Rev. H. B. Miller in the fall of 1877. During his stay (in 1878) the Church building now standing was erected. It is a neat structure of brick, with a seating capacity of about 200, containing a gallery, and heated with furnace.

The congregation has never been strong, either financially or numerically, but it has maintained itself amid most trying conditions, held together by a most

faithful band of officers that have maintained, steadfastly their regular Council Meetings, continually following up the best interests of the congregation. An active Woman's Home and Foreign Missionary So-



Rev. E. E. Campbell.

ciety has been sustained which has been a very helpful adjunct to the work of the congregation. A Young People's Society is being organized, which will add new interest in that important work.

North Robinson.

A good Sunday-school organization has been maintained, and a healthy spirit of activity among the leading people of the congregation.

The congregation has been associated with various other surrounding churches in different pastorates. Originally it was a part of the Galion Charge, —composed of North Robinson, Leesville, Loss Creek, and Trinity, or Scherer church. Later the name of the Galion charge was changed to North Robinson Charge. Still later,—in 1889,—Leesville withdrew to unite with Crestline, and Sulphur Springs was added to the pastorate, to remain but one year, when it withdrew and united with the Tiro congregation.

This arrangement stood for many years until Tiro withdrew from Sulphur Springs in 1915, when Sulphur Springs was again united with North Robinson in a new arrangement, with the pastor living at Sulphur Springs and the charge taking the name of North Robinson, composed of Loss Creek, North Robinson and Sulphur Springs,—Trinity congregation having disbanded. Pastors have served this congregation in the above relations as follows:

Rev. E. W. Shanibarger	1876-1877
Rev. H. B. Miller	1877-1881
Rev. S. P. Fryberger	1881-1885
Rev. E. K. Baker	1885-1889
Rev. Jabez Shaffer	1890-1891
Rev. S. P. Kieffer	1891-1893
Rev. Jabez Shaffer	1893-1895
Rev. W. H. Schrock	1895-1899
Rev. G. B. Weaver	1900-1902
Rev. A. J. Houk	1902-1905
Rev. J. H. Fetterolff	1906-1907
Rev. S. P. Kieffer	1908-1910

Rev. H. M. Nicholson..... 1911-1912
Rev. J. L. Marvin..... 1912-1914
Rev. E. E. Campbell..... 1914-

There are active missionary societies in all of the three congregations of the charge,—North Robinson, Loss Creek, and Sulphur Springs. The constitution of each congregation has been changed so as to call for twelve councilmen, and the Joint Council is to meet twice each year. The missionary societies of the charge hold a union meeting each year and the three congregations hold a union Sunday-school picnic each year.

WEST LIBERTY PASTORATE

English Lutheran Church, West Liberty, Ohio

For some time occasional services were held by different ministers in private houses in West Liberty, Ohio.

Rev. N. B. Little, member of the Synod of the West, and afterward of the Miami Synod, and who sometime was located at Circleville, Ohio, and later at Tarlton, where he organized congregations, came to West Liberty, and in 1857, organized a congregation of 48 members, among whom were Miss Angie V. Seig, Almira Woodard, and Charles Woodard. These forty-eight people were duly received into church membership, celebrated the Lord's Supper, and organized a congregation by the election of Jacob Zeigler and Stephen Packer, Elders, and Peter Bowman and Charles Moots, Deacons.

In 1858 Rev. Little started a project for the building of a house of worship. The money panic of 1858-1860 delayed the construction of the building

somewhat, but on March 18, 1860, the completed building was dedicated; the dedicatory sermon was preached by Rev. Dr. F. W. Conrad of Dayton, O., assisted by Rev. Dr. Samuel Sprecher, President of Wittenberg College. In the same year the congregation was admitted to membership in Wittenberg Synod in session at Tiffin, Ohio.

Pastors served this congregation as follows:

Rev. C. A. Gelwicks	1860-1862
Rev. A. R. Howbert	1863-1876
Rev. J. M. Cromer	1877-1878
Rev. E. K. Bell	1878-1879
Rev. J. F. Shaffer	Supply
Rev. W. H. Dolbeer	1881-1882
Rev. E. C. Jessup	Supply
Rev. E. C. Jessup	1884-1885
Rev. A. Schafer	1885-1886
Several years of vacancy and supply.	
Rev. John Ryder	1890-1893
Rev. N. J. Hadley	1894-1898
Rev. A. J. Houk	1898-1902
Rev. A. D. Gilbert	1903-1906
Rev. J. M. Weber	1906-1908
Rev. F. M. Traub	1909-1911
Rev. J. H. Culler, D. D	1911-1915

In 1904 the old brick edifice was declared unsafe, and the erection of a new frame structure was decided upon. The leading spirits in this movement were William Woodard and the Rev. A. D. Gilbert, then pastor of the congregation. Personal solicitation of members of the church and residents of the village was so successful that in the summer of 1905 the building was dedicated free of debt. The present building consists of a large Auditorium with Sunday-

school room, separated by a movable partition. The Auditorium has a seating capacity of about 350; when both rooms are thrown together, they will accommodate 500 people. The church is furnished with two good organs, fine solid oak pews and pulpit. Hymnals were donated by Clay Woodard and Nannie Fulwider.

Services are discontinued since 1915 until a present indebtedness is removed. Services are supplied semi-monthly, and the Sunday-school is maintained regularly.

The Philadelphia, Salem, and Mt. Zion congregations are associated with it, constituting the West Liberty Pastorate.

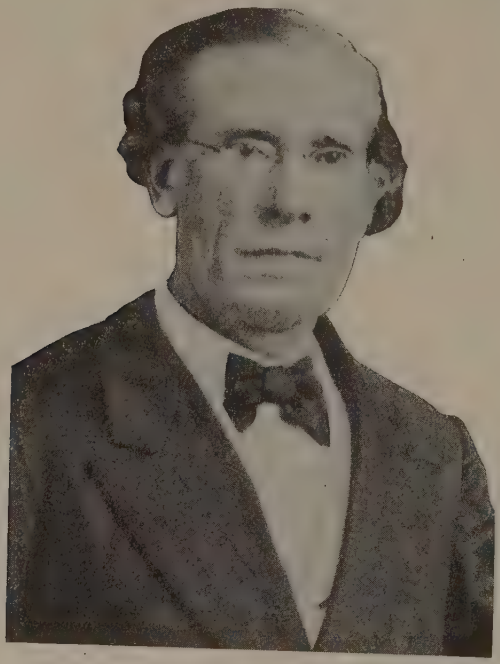
Philadelphia Church

A number of Lutheran families living in Union Township, Logan County, Ohio, secured the services of Rev. A. R. Howbert, then living in Bellefontaine, to preach for them occasionally, and after holding services for some time in an abandoned church that had been occupied with services of another denomination, a Lutheran congregation was organized by the Rev. Howbert on February 18, 1870. It once had been a social and religious center and a community cemetery was located near by.

Twenty-eight members entered into the organization, among whom were John M. Rausenberger, Jacob F. Maier, Mary A. Moore, Sarah C. Moore, Miss Louisa Packer, and others whose names cannot now be obtained.

The new congregation applied in a regular manner for admission to Wittenberg Synod in session at Mansfield, in August, 1870, was admitted and at

its own request was made a part of the West Liberty Pastorate, then being served by the Rev. Howbert. In 1876 the West Liberty congregation separated from the West Liberty Charge and called



Rev. A. R. Howbert.

Rev. J. M. Cromer. Rev. Howbert continued to serve the Philadelphia Church, for a time in connection with two other congregations in Logan county, and then later, the Philadelphia congregation alone, then, later again he served the other two congrega-

tions together with Philadelphia until 1888 when he resigned and was succeeded by Rev. G. G. Clark as a student supply from Springfield, for a year or two. In 1891 the three congregations again united with West Liberty and called Rev. J. W. Ryder. He was succeeded by Revs. G. C. Smith, and N. J. Hadley in short pastorates. Since then it has been connected with the West Liberty Pastorate.

It has always maintained a flourishing Sunday-school and for a number of years an excellent Woman's Missionary Society with which the young women of the congregation faithfully co-operate. Many barrels and boxes of good things have gone from the congregation to the Oesterlen Home at Springfield, Ohio.

A number of the young people of the congregation have attended Wittenberg college and other schools of higher education, several of them graduating. One of this number, Miss Anna Kauffman, is now a missionary in China.

The influence of this church brought the legacy of $55,000 from Alexander Moore to Wittenberg College, and besides this, in a general way it has always been a wholesome, uplifting power to the entire community.

During the pastorate of the Rev. A. D. Gilbert, the old church was replaced by a new frame building, which was dedicated on Sunday, March 20, 1904. At the morning service the sermon was preached by the Rev. J. H. Culler, D. D., then President of Wittenberg Synod. The sermon in the evening was by the Rev. N. J. Hadley, a former pastor, who also

preached at West Liberty in the afternoon, and assisted in all the services of the day, the pastor having charge of the formal dedicatory services.

The church building is modern, a neat frame, with furnace, art glass windows, and tastefully furnished throughout, costing about $4,000.00.

New Salem Congregation, Logan County, Ohio

In the pioneer days of church building, when congregations of believers were far apart, contrary to what would be supposed, records were poorly kept, and churches came into existence, and disbanded, without any account definitely rendered to the synod to which they belonged. Striking indications of this fact will become apparent to any one running through the files of the minutes of synods. This will account for the fact that the records of the Courts must be sought for definite data as to the location and the beginnings of church work in certain communities. This has been the case with the New Salem Congregation located about six miles east of Bellefontaine.

Court records show that, on March 29, 1851, a deed was made by Ralph Lowe and wife, to Michael Unangst, John Gable, and Daniel Arbogast, Trustees of the Lutheran Church, — recorded September 19, 1851.

Other records show that, during the following summer (1852) a church building was erected, and that on May 4, 1853, Rev. J. S. Schaefer, completed the organization of a Lutheran congregation, by the adoption of a Constitution and By-Laws, and that among the Charter Membership were the names of

Michael Unangst, John Gable, John Haas, Daniel Arbogast, Jacob Wolff, Jacob Slonaker, and others, to the number of fifty-four. From this it will appear that the New Salem congregation is one of the oldest Lutheran congregations, and perhaps the oldest, in Logan County, and indeed, in that section of the state.

New Salem Church.

No traces of a recognition of this congregation appear in the records of this synod, until in 1868, when, after the West Liberty congregation had supported a pastor alone for eight years, another congregation is reported in the Parochial Table as belonging to the West Liberty Pastorate, but no name is given. Presumably the New Salem congregation is meant, because neither the Philadelphia nor the

Mt. Zion congregations were organized at that time. However, in the minutes of 1879, where the names of each congregation in every pastorate of the synod is given, the Philadelphia pastorate is named as consisting of three congregations, viz.: Philadelphia, New Salem, and Mt. Zion, with DeGraff and Bloom Center as preaching places.

The New Salem congregation, though not a strong one numerically, and never was, nevertheless, has been, and still is a distinct force for righteousness for the entire community.

It has an efficient Church Council, an active Aid Society, a good Sunday-school, and two organized adult Bible Classes.

Its pastors have been the same as those of the Philadelphia congregation.

Mt. Zion Lutheran Church, Logan County, Ohio

No matter what the social status of a community may be, or its moral tone, all right minded people will know and believe that a living church organization more than any other will promote its religious life. It was this conviction in the hearts of the good people of Jefferson Township, that led them to make the effort to organize a Lutheran Church. Services were held in a school house just north of where the church now stands, conducted by the Rev. A. R. Howbert of Bellefontaine, then pastor at West Liberty.

The time set for the organization was January 20, 1876. Rev. Howbert organized with twelve charter members, as follows: William Arbogast, Sarah Arbogast, Sarah S. Crouse, Catherine Crouse, Mary

E. Crouse, Mary M. Crouse, Elizabeth Moon, William Moon, Sarah Moon, Levi Moon, Susanna Moon, Sarah E. Mason.

On the 15th of February following, twenty more members were received.

This little band of people, representing but few families, undertook the building of a church. Their determination was not to be hindered by any difficulties however great. The corner-stone was laid May 17, 1877, and the frame for the building was raised the same day. The women prepared and served an excellent dinner on the building ground.

It was largely through the liberality of William Arbogast that the church building was made possible. He furnished the greater part of the timber, besides doing a great deal of hauling of material, and voluntary labor.

The Church was dedicated July 27, 1877, and the sermon on this occasion was preached by the Rev. J. B. Helwig, D. D., then President of Wittenberg College.

This Church has always exerted a healthful, helpful influence in the community, very many persons having been received into its membership through the passing years.

Professor D. W. Crouse, now occupying the Chair of Natural Sciences in Midland College (1916) was a member of this congregation, and besides him many others, thereabouts, have been trained for larger usefulness in the various walks of life. In every sense this church has been a mountain of strength to the entire community.

Plymouth, Richland County, Ohio

The Plymouth congregation is one of the pioneer churches of Wittenberg Synod. Its beginning is marked by the coming to Plymouth, in the fall of 1840, of the Rev. Peter P. Lane, of Bedford County, Pennsylvania, who proved to be an excellent man to start a new church.

Only a few Plymouth people there at that time claimed allegiance to Lutheran doctrine. The following families were practically all: Samuel H. Trauger, Felix Fenner, Sr., the Millers, the Lights, the Harmons, the Planks, and the Wehs. With these families as a nucleus, Rev. Lane started to build a church. He held a series of meetings continuing during the winter season, and many additions, — mostly young people, — were made to the church.

Of the families above mentioned, only descendants of the Trauger, Fenner and Weh families still remain in Plymouth, (1916). The revival was held in the village school house, and Rev. Lane was assisted in its services by Revs. F. J. Ruth, Solomon Ritz, and George Leiter. After this series of meetings the new organization decided to build a church, and a comfortable frame building was erected which served the congregation, with some repairs and remodeling, for 46 years. Much of the labor was volunteered by the members, and the expenditures in money, amounting to about $500, was nearly all paid by Samuel H. Trauger and Felix Fenner, Sr., in about equal shares.

For several years the church was seated with slab benches. This church came into existence before the days of mission churches and was self-supporting from the start. The congregation had a steady growth

for many years and in the year 1886 while Dr. Jno. A. Hall was pastor, a new brick church building was erected at a cost of about $9,000. During the pastorate of Dr. A. C. Miller a new pipe organ was added and a piano for the Sunday-school at a cost of about $1,500. During the pastorate of the Rev. F. B. Heibert an annex was made to the church and new pulpit furniture was installed.

The church building is well equipped for church and Sunday-school purposes and on the adjoining lot is a commodious parsonage owned jointly by the Plymouth and Shiloh congregations.

The congregation is well organized, having in addition to an excellent Sunday-school, a Ladies' Aid Society, Missionary Society, and Christian Endeavor Society, and an excellent choir, also a Young People's Choir for Vesper services.

Following is a list of the pastors of this congregation:

Rev. P. P. Lane	1840-1844
Rev. E. Eastman	1844-1849
Rev. Joshua Crouse	1849-1855
Rev. G. N. H. Peters	1855-1858
Rev. Daniel Summers	1858-1859
Rev. John Selmser	1859-1865
Rev. John O. Hough	1865-1868
Rev. M. L. Wilhelm	1868-1872
Rev. S. F. Breckenridge	1872-1874
Rev. J. H. Stough	1874-1876
Rev. Geo. W. Miller	1876-1884
Rev. Jno. A. Hall	1884-1888
Rev. E. D. Smith	1888-1893
Rev. A. C. Miller	1894-1907
Rev. F. B. Heibert	1907-1913
Rev. J. H. C. Manifold	1914-

March 3, 1914, Plymouth withdrew from the Shiloh congregation and retained Rev. J. H. C. Manifold who resigned a few months later and was succeeded by Rev. G. C. Smith, January 1, 1915.

Mt. Hope Lutheran Church, Shiloh, Ohio

Mt. Hope Lutheran Church was organized in Planktown, a village which has since passed out of existence, being absorbed by the present Shiloh. Planktown was situated one mile East of Shiloh. The organization of the church took place in 1842, and was effected by Rev. P. P. Lane. Samuel Weirick and Samuel Hendrickson were elected elders, and Alexander McBride and Emanuel Bigler, deacons. The congregation was organized in a school house. Some time after, a frame church building was erected, about 30 by 40 feet, which they occupied till 1853. In that year the church was removed to Shiloh, and a new church building was erected at a cost of $2,188. This building was dedicated April 16, 1854, by Prof. F. W. Conrad of Wittenberg College, assisted by Rev. D. Sprecher and Rev. S. Fenner. In the summer of 1878 this building was remodeled at a cost of $1,600. The corner stone of this old structure is still to be seen, with its date, 1853, worked into the masonry at one corner of the foundation.

The congregation continued to grow in membership, and in 1899, under the leadership of Dr. A. C. Miller, the present beautiful brick building was constructed. The building committee was composed of the pastor, the late F. J. Prame, Wm. Koerber, Henry Bushey, and Joseph Gilger. The corner stone was laid in the fall of 1899, Rev. G. M. Grau, D. D.,

assisting the pastor in the ceremonies. In June, 1900, the dedication took place, Rev. H. L. Wiles, D. D., Rev. G. M. Grau, D. D., and Rev. W. H. Singley, D. D., taking part in the services. The church was dedicated free of debt. The entire cost was $10,000.

Until 1914, this congregation formed, with the Plymouth congregation, one pastorate, when it withdrew to form a pastorate alone. Various ministers supplied with services until in 1915 a regular supply was secured in the person of Rev. Ross Miller, of the Hamma Divinity School, Springfield, Ohio, who at his graduation in April, 1916, became its regular pastor. The record of its pastors—same as that of the Plymouth congregation—is found on a memorial window in the church.

The confirmed membership at the present time is 225. The communicant membership, 165.

The present officers are the following:

Elders: Joseph Gilger, T. A. Vaughn.

Deacons: Roy Patterson, C. G. Wolfersberger, Arthur Hamilton, Grover Martin.

The Sunday-school is taking on life under the superintendency of Arthur Hamilton. Most of the classes are organized.

The C. E. Society, while not so large as it once was, is now on the upward trend. Miss Greta Hamilton is the president.

The Missionary Society is one of the livest organizations of the church.

Saint Luke's Lutheran Church, Mansfield, Ohio

The first meeting of members of the First Lutheran Church of Mansfield, Ohio, looking to the or-

ganization of a new or Second Lutheran Church was held in the Probate Court room of the Mansfield Court House Saturday evening, March 27th, 1886, with about 60 persons present. Dr. Adam Earnest was made chairman and L. A. Esselburn Secretary. Addresses were made by Michael D. Harter and Jas. H. Emminger, the principal leaders in the movement, and many others. A committee was appointed to take the steps relating to an orderly withdrawal from the First Church.

A second meeting was held a week later, and progress reported. At that meeting the following resolution was adopted:

> *"Resolved,* That it is the opinion of those here assembled that if the conditions now existing in the English Lutheran congregation continue, we should sever our relationship with the said congregation and proceed to organize a new Lutheran congregation. All this we believe to be for the honor of God, the advancement of the Lutheran church at large, and the increase of spirituality in our own souls."

The vote on this resolution was unanimous. Several additional meetings were held at which the preliminaries of the new organization were worked out, and, on Friday, July 2, 1886, at a meeting held in the Probate Court room, of Mansfield, St. Luke's Lutheran Church, of Mansfield, was duly organized by the adoption of the constitution previously prepared, and the election of the following officers:

Elders: Lewis Cassel, Adam Earnest, Emanuel Keller.

Deacons: J. H. Emminger, Frank M. Remy, John V. Vanatta, J. H. Livingston, L. A. Armentrout, M. D. Harter.

Trustees: Leonard Sheets, W. M. Hahn, C. N. Gaumer.

These first officers of the church were installed on Sunday, August 29, by Rev. C. S. Ernsberger, President of Wittenberg Synod.

Philharmonic Hall was leased as a place for church services and Sunday-school, and in this hall on Sunday, July 4, 1886, the Sunday-school met for the first time and one week later the first church services were held, with a sermon by the Rev. Dr. S. A. Ort, President of Wittenberg College, Springfield, Ohio.

Philharmonic Hall was the church home of St. Luke's until Dec. 16, 1888. All of those who became connected with the church between the time of organization, July 2, 1886, and the end of that year, were included in the charter membership. Ninety-two charter members were enrolled, at the end of the year.

August 28, 1886, St. Luke's Lutheran Church was incorporated in the office of the Secretary of State.

September 30, 1886, Wittenberg Synod, in session at Springfield, Ohio, admitted St. Luke's congregation to membership in that body. October 10, 1886, a congregational meeting was held at which Rev. D. W. Smith, of Springfield, O., was called to be the first pastor of St. Luke's Congregation. At this meeting, also, the first steps were taken toward the erection of a new church building.

October 14, 1886, Rev. D. W. Smith accepted the call, and was installed, November 28, Revs. Dr. S. A. Ort, and Daniel Summers officiating.

February 27, 1887, a congregational meeting was held at which it was decided to proceed with preparations for the erection of a church building. A building committee was appointed, an architect selected, and the building was ordered in accordance with the plans already prepared. The lot on which the church is located, at the intersection of Park Avenue West, Marion Avenue and Sturges Avenue, was donated by Mr. and Mrs. M. D. Harter, and is one of the most beautiful and advantageous locations in the city for a church edifice. The deed transferring the lot to St. Luke's church stipulates that the building to be erected thereon shall always be used as a Lutheran Church and that the congregation must always use the form of service adopted or recommended by the General Synod. A violation of this provision will forfeit the property to the Tressler Orphans' Home, Loysville, Pa. Another requirement of the deed is that no debt or encumbrance of any kind shall ever be placed on the property. By a vote of nine-tenths of the membership this location may be exchanged for another, with the same limitations and conditions as contained in the present deed.

The corner stone of the new church was laid on Sunday afternoon, August 28, 1887.

By December, 1888 the new church building was sufficiently advanced that the Sunday-school room was ready for occupancy. According to the stipulation of the deed that no debt or encumbrance of any kind shall ever be placed upon the property, on December 14, at a congregational meeting arrangements were made for the dedication of the completed portion of the church building. This dedication service was held

Sunday, December 16, 1888, — the basement rooms being completed and the upper portion of the building enclosed.

Mention should be made of the death, in rapid succession, of three of the leading spirits in the establishment of St. Luke's church, — men who were most useful and faithful members and officials from its beginning to the time of their death. — Dr. Adam Earnest, Oct. 2, 1889, whose Christian zeal, upright life and tireless efforts in behalf of the church will long be remembered; James H. Emminger, — a strong character, — a man of sterling worth, to whose energy, industry, enthusiasm, and intelligent management is largely due the successful establishing of St. Luke's church, was suddenly stricken by the death angel the evening of Easter Sunday, April 6, 1890, as he was standing in front of the Sunday-school leading the Easter service; and Louis A. Esselburn, the first Superintendent of St. Luke's Sunday-school, who passed away June 20, 1890, at the early age of 36 years, an Elder of the church, leaving behind him the record of an exemplary life and of most faithful service to the church. The passing of these noble men, so greatly and universally beloved, was a distinct loss and a source of great grief to St. Luke's church and Sunday-school and to the city of Mansfield.

At a congregational meeting held January 3, 1891, it was decided to proceed with the work of completing the church building. The raising of the necessary funds was taken up and the work of finishing begun and was completed the following December.

An interesting feature of the church furnishing is the baptismal font, the base of which is a block of

granite taken from the old church at Wittenberg, Germany, on the door of which Dr. Martin Luther nailed the theses which started the Reformation.

The bowl stone is from Bethlehem in Judea, the birthplace of Christ, where it was procured for St. Luke's church by the United States Consul at Jerusalem.

The cross surmounting the font is from the copper mines at Eisleben, where Luther's father was a miner when the Reformer was born.

The pipe organ was presented to St. Luke's church by Hon. M. D. Harter as a memorial to his deceased brother, George D. Harter, of Canton, O. It was dedicated by a concert given in the church auditorium the evening of November 11, 1891. This was the first public gathering in the audience room of the new church.

On the 22nd of November, after four years labor for their church home, the building being fully completed, it was finally dedicated to the worship of the Triune God; the dedicatory sermon was preached by the Rev. Dr. Samuel A. Ort, President of Wittenberg College, Springfield, O. The cost of the building and the improvement of the grounds was $20,000, the entire amount being borne by the members of St. Luke's, except a few voluntary contributions by public-spirited citizens in the neighborhood of the church, and several liberal contributions by the Harter family of Canton.

There was no solicitation outside of the congregation. One of the earliest rules adopted by the St. Luke's people was, never to solicit the outside public for financial assistance.

Perhaps the saddest event in the history of St. Luke's church occurred on the night of May 3, 1893. In the afternoon of that day the pastor, Rev. Dr. D. W. Smith was stricken with rheumatism of the heart. His condition did not appear to be serious until about 11:30 in the night, when, with only his faithful wife in attendance, he suddenly passed away. It was not known outside of his family that he was ill and the news of his death was a terrible shock to the people of St. Luke's church as well as to the entire community, for Dr. Smith was greatly beloved by everybody who knew him. His gentle and genial disposition made every one his friend and no minister in Mansfield was ever more generally esteemed. Many thousands attended the funeral services, eager to look, once more, on his saintly face and to recall his consecrated life and noble service to mankind.

At a congregational meeting held July 16, 1893, to elect a pastor the choice fell upon the Rev. George E. Reen of Newport, Pa., who had just graduated from the Gettysburg Theological Seminary.

He began his ministry September 1, 1893, and was regularly installed on Nov. 26, Rev. Dr. L. A. Gotwald, of Springfield, O., officiating. Rev. Reen soon proved himself a most acceptable preacher and an efficient pastor. He served the congregation as pastor most efficiently for five years. During his administration the envelope plan of weekly payment of all dues and subscriptions, was adopted, proving to be a decided improvement over old methods.

June 1, 1898, he resigned the pastorate, to the universal regret of the congregation, to accept a call to the pastorate of the Lutheran church of Columbia, Pa.

September 25 following, the congregation extended a call to the Rev. Dr. Ezra K. Bell of Cincinnati, O. The call was accepted and Dr. Bell began his ministry Nov. 15 as its pastor, being installed on Dec. 22 following, by Drs. J. H. Culler, of Bucyrus, O., and G. M. Grau, of Lucas, O.

March 9, 1899, the council decided to undertake the building of a parsonage to be erected on the lot just west of the church, presented to the congregation by Hon. M. D. Harter. The lot, by the terms of the deed, could only be used for a parsonage, school, or other strictly church purposes; it can never be leased, rented nor conveyed, and no debt can ever be placed upon it. A building committee was appointed and work was begun at once.

August 1, 1899, Rev. Bell resigned, thus terminating his pastorate after a service of only eight months. The resignation was accepted and a committee appointed to take immediate steps toward the securing of a new pastor. At a congregational meeting held Nov. 5, a unanimous call was extended to the Rev. O. D. Baltzly, of Springfield, O., which was accepted and the new pastor took charge, at once, preaching his first sermon Dec. 3, 1899. The new parsonage was completed and ready for occupancy on the coming of the new pastor. This addition raised the value of the property holdings of the St. Luke's congregation to at least $35,000.

During the years 1907 and 1909 the congregation spent $2,500, for repairs and improvements, including re-frescoing, new carpets, new sidewalks, etc.

The congregation, during the entire pastorate of Dr. Baltzly enjoyed a steady growth and improvement

along all lines of church activity. From the Young People's League, the Women's Guild, and a well organized Sunday-school, and also a much improved financial system there came very great encouragement in the strengthening of the working forces of the church and its greater efficiency in the community. Four splendid young men have gone out from this congregation into the active ministry of the Lutheran church since its organization, Viz.: Revs. A. H. Smith D. D., Harvey M. Leech, Alvin E. Bell, and Arthur Hall.

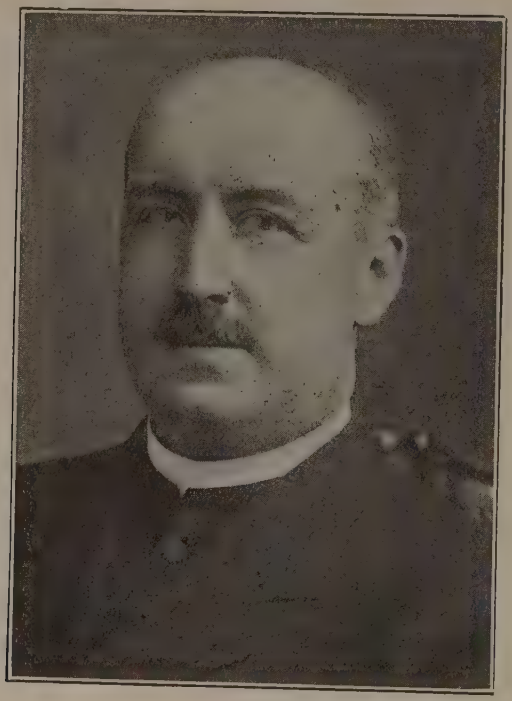
April 18, 1911, after a most successful pastorate of 11½ years, Dr. Baltzly presented his resignation to take effect June 1, in order to accept a call to become pastor of the Kountze Memorial Lutheran Church, of Omaha, Nebraska. After a full statement of his reasons to the congregation, his resignation was reluctantly accepted.

November 1, 1911, a unanimous call was extended to the Rev. Paul W. Koller, of Hudson, New York. The call was accepted and he began his ministry January 7, 1912, his installation taking place at that time, the charge to the pastor being delivered by the Rev. Dr. A. A. Hundley, of Findlay, O., President of Wittenberg Synod, and the charge to the congregation, by the Rev. Dr. John A. Hall, of Mansfield, Ohio.

Under the leadership of Pastor Koller, St. Luke's has grown steadily stronger both in numbers and efficiency. It is now one of the strongest churches in the Synod. Twice within the last few years enlargement has been made in the part of the church

given to the Sunday-school, to meet the needs of the rapidly growing school.

In September, 1915, the congregation, which has always been interested in missions, took a forward



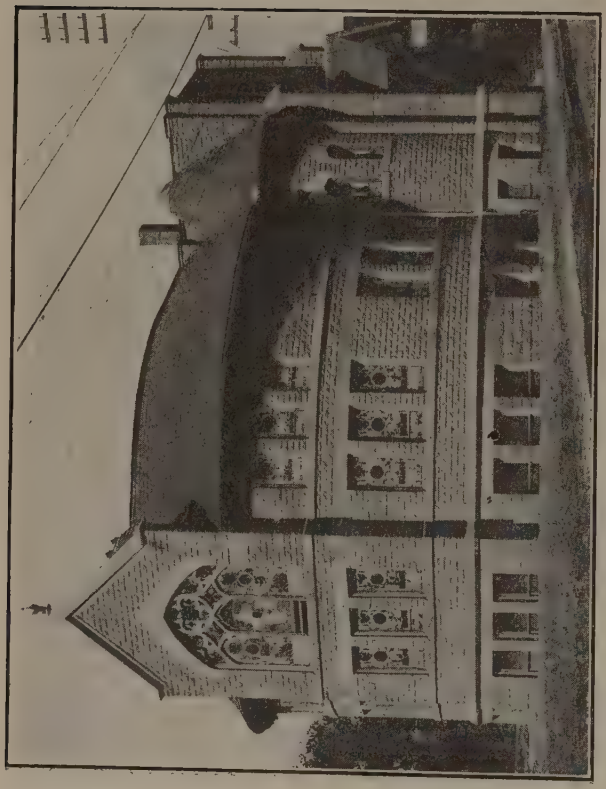
Rev. Paul W. Koller.

step in missionary work by the organization of a Woman's Home and Foreign Missionary Society. The first president was Mrs. George Bowers. This Society started with a charter membership of 35.

There has also been organized under Pastor Koller, a large and active Men's Brotherhood, the first president of which was Mr. Charles W. Fritz.

St. Mark's Lutheran Church, Mansfield, Ohio

In the spring of 1905, under the direction of the Rev. S. P. Long, D. D., pastor of the First Lutheran Church of Mansfield, a Sunday-school was organized in J. F. Uhlich's Hall on Spring Mill Street. Here services were held more or less regularly on Sunday afternoon. The Rev. H. B. Burkholder, then a student in Hamma Divinity School, Springfield, O, supplied and assisted Dr. Long during the summer of 1905. He made a canvass of the north side of the city at this time, but it was not deemed wise to organize then. The Sunday-school increased rapidly and in August 1, 1906, Rev. B. B. Uhl took up the work and made another canvass which was most encouraging. Not only did Pastor Uhl receive encouragement from the other Lutheran Churches of the city, but many persons not hitherto interested in any church became interested in this new work with the result that on Nov. 11, 1906, in Uhlich's Hall, St. Mark's Evangelical Lutheran Church was organized. The pastors present at the organization were Revs. B. B. Uhl, O. D. Baltzly, Ph. D., of St. Luke's Lutheran Church, and S. P. Long, D. D., of the First Lutheran Church. St. Mark's was organized as a Mission with 41 charter members, as follows: W. P. Young, Mr. and Mrs. Jos. F. Uhlich, Mr. and Mrs. John H. McGinty, Mrs. W. P. Young, Mrs. Adda Browneller, Loyd Whitmer, Mrs. Mary A. McGinty, Mr. and Mrs. Robt. B. Cairns, Park W. Osbun,

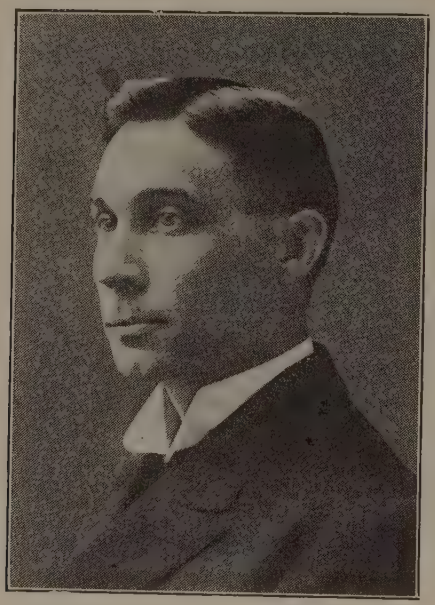


St. Mark's, Mansfield.

Myrtle K. Osbun, Mrs. Elizabeth Kendall, Mrs. Henry Uhlich, Miss Grace McGinty. Mrs. Mary Lauer, Mrs. Carrie Cairns, Jacob A. Pifer, Mrs. Jos. A. Pifer, Miss Mayme Swier, Mrs. Louisa Odson, Chas. Blust, Wm. Wilson, Hattie Nelson, Mr. and Mrs. Chas. S. Cole, Mr. and Mrs. Wm. T. Throne, Mrs. Sarah J. Boals, Mrs. Minnie C. Uhl, Mrs. Leah Bringman, Myrtle Uhlich, Mr. and Mrs. Wm. Eyerly, Mr. and Mrs. John Cairns, Mrs. Barbara Spohn, Mr. and Mrs. Isaac W. Henry and Rebecca Mace.

In 1908, after carefully studying the local situation, so as to properly locate the church building, the lots lying between Reed and Spring Mill Streets at their intersection, were purchased for $2,300. An old brick house stood on one of the lots and was torn down, part of the material being used in the erection of the present church building. The cornerstone of the new building was laid by Pastor B. B. Uhl, October 25, 1908, assisted by Revs. O. D. Baltzly, Ph. D., and S. P. Long, D. D. The basement of the church was occupied from March 1, 1909, until its dedication on May 23, 1909. On the day of dedication, three services were held at each of which Rev. Dr. H. L. Yarger of the Church Extension Board preached the sermon and had charge of the financial part of the service. The pastors present at the afternoon service were: Revs. O. D. Baltzly, H. C. Funk, of Shelby, O., Rev. Mahon of Central M. E. Church, and President of the Ministerial Association of Mansfield, Ohio, and Rev. H. C. Garvic of St. Matthew's. Over $4,000 were pledged on that day; $3,000 of it coming from the people of the Mission. The present church edifice cost about $15,000 with $3,000 indebtedness remain-

ing. A Pastors' Aid Society was organized before the erection of the new building on Nov. 27, 1906. In addition to this, there is a Luther League, Lutheran Brotherhood, a Junior Brotherhood and a Girls' Guild. The Communicant membership of the



Rev. B. B. Uhl.

church is 156. The present church building is a Sunday-school room, so constructed that the west wall may be removed without weakening the structure. The plans for the finished structure have been drawn and the congregation is eagerly looking forward to the time when the building can be completed. The

front is arranged in true Lutheran architecture with altar, lecturn and pulpit. It is constructed of concrete blocks, the main entrance being on Spring Mill Street and facing Woodland Ave.

Rev. B. B. Uhl resigned July 1, 1912, and on the 6th of April, 1913, Rev. J. Ernest Zimmerman succeeded him in the pastorate.

Rev. H. E. Zimmerman.

In the past three years St. Mark's has gone steadily forward, year after year showing a larger increase in benevolences and the net gain of her membership; always in the front rank in improvements of every kind. August 27, 1916, the congregation, by unanimous vote, purchased a fine parsonage, just three doors north of the church, at a cost of about $3,000.00, and the congregation is steadily moving toward the

payment of the last dollar of their indebtedness. Under the splendid leadership of Rev. Zimmerman, the mission is taking excellent care of our Lutheran interests on the north side, and can be depended upon for its full share of religious work.

Spring Mills Congregation

Spring Mills Congregation, located in Springfield Township, six miles northwest of Mansfield, is connected with the St. Mark's Mission. This congregation was originally organized by Rev. J. H. Huffman, D. D. Rev. Ruth, in his autobiography definitely states that this congregation was organized in 1838, worshipping in a large school house.* Dr. Crouse, though he does not mention the date or organization, would place it four or five years later. But he states that the beginning of the work there was in a meeting of a week or more which he held in March, 1842, in which there were 40-50 conversions, that these converts were the nucleus from which the congregation was organized.†

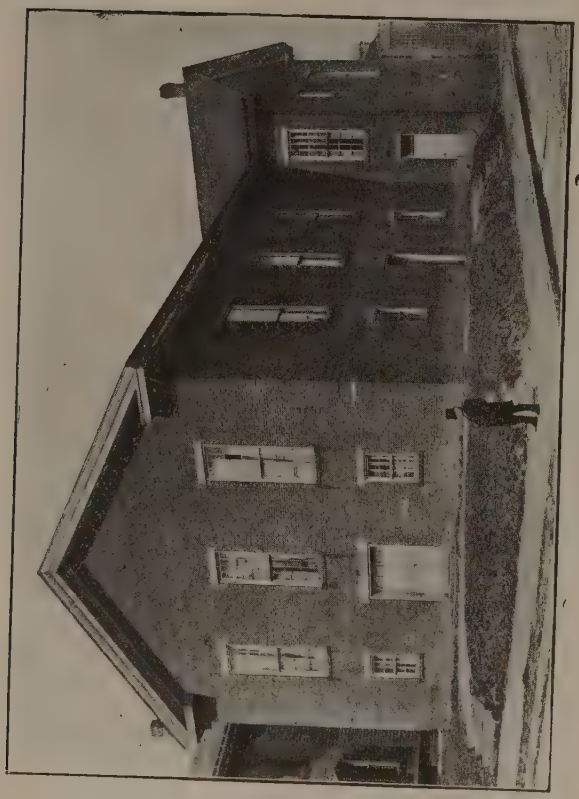
The first church was built as a Union Lutheran and Reformed Church in 1847. There is now, (1915) but one surviving member of the original organization so far as we know. He is Mr. Joseph Cairns who is in his 79th year. Before the erection of the Church, services were held at the residences of Christopher Flory, Lutheran, and John Leppo, Sr., a Reformed. The prominent members of the first organization were: John Wise,

*Autobiog., p. 69.
†Autobiog., pp. 113-119.

Joseph Welch, Samuel Starchman, Louis Hill, and Joseph Kennel. The Lutheran pastors who served these people were: Revs. S. Fenner, A. R. Brown, Isaac Culler, G. Sinsabaugh, J. F. Hershiser, Francis Ruth. This congregation flourished greatly and in later years built a fine church, says Rev. Ruth. Mr. A. Barr organized a Sunday-school and Mr. Jos. Cairns was superintendent for many years. From 1890 to 1895 there was no preaching and the organization disbanded. The Baptists then tried to seize the property by holding services there but Rev. Wiles, D. D., pastor of the First Lutheran Church of Mansfield, stepped in and reorganized the Lutheran congregation and for a number of years afterward it was supplied with preaching by the several pastors of St. Luke's Church of Mansfield. When St. Mark's, Mansfield was organized, the Spring Mill Congregation was made a part of the charge and has been served by Rev. B. B. Uhl and Rev. J. Ernest Zimmerman. There are 36 members in the church and a Sunday-school with an enrollment of 69. It is now a Lutheran Church.

First English Lutheran Church, Mansfield, Ohio

Rev. F. J. Ruth, in his autobiography, p. 17, says, he came to Mansfield from Ashland, Ohio, and stopped at the Wiler House. The date of this visit must have been some time in September, 1831. He found but three Lutherans in Mansfield, — Jacob Hammer and wife, and George Cocher. Jacob Hammer was a tailor and had his shop where the Smith Opera House now stands. He was postmaster in Mansfield from 1841-1845, and from 1849-1853. George Cocher for



I Ch. Mansfield — Old Ch.

years followed the trade of bellows-making. He had his shop where the Netcher Block now stands until about 1850 when he removed to a building which stood immediately east of the Hancock & Dow Block on East Fourth street. George Cocher never married, but lived in rooms over his shop. He was known as a man of strict honor and integrity, although somewhat eccentric. He served this church for many years as trustee and was a member from its organization until about 1870, a period of about forty years.

Such were the people Rev. Ruth met when he came to Mansfield. He did not preach on his first visit, as the Methodists were holding their annual conference and the pulpits of the churches were filled by ministers of that denomination for the time being.

After visiting Mt. Vernon, Delaware, Columbus, Chillicothe, and Circleville, Rev. Ruth returned to Mansfield and preached his first sermon in the town in the Presbyterian Church, October 1, 1831.

Rev. Ruth was urged at this time to locate in Mansfield, but he gave the preference to Ashland and called that place his home, although he was traveling nearly all of his time. He continued to preach in Mansfield occasionally, and in the spring of 1832, organized this church with fifteen members.

Mr. and Mrs. Hammer, George Cocher, Mr. and Mrs. Samuel Startzman and Mr. and Mrs. George Peterman were among the charter members.

Rev. Ruth's entire income the first year of his ministry was only $75.00; and he said he was not discouraged. He continued preaching regularly in Mansfield until 1835 when he was succeeded by the Rev. George Leiter. Rev. Leiter was one of the famous

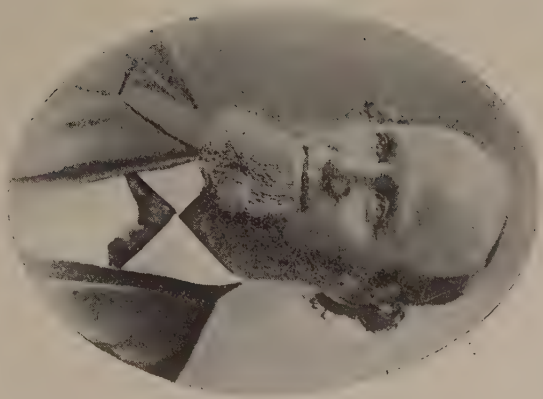
family of Leiters living originally at Leitersburg, Maryland. He had just completed his course in theology at Gettysburg Seminary, and on reaching Mansfield found the small company of Lutherans gathered together by Rev. Ruth. He consented to preach for these pioneer Lutherans and thus became

Rev. Geo. Leiter.

the first resident pastor of the Lutheran Faith in Mansfield.

The church was not strong enough to support a minister alone, and Rev. Leiter preached for other congregations in the vicinity of Mansfield. During a part of his pastorate the Lutherans had no place of worship, and the most of that time held their services

REV. J. H. HOFFMAN.



REV. S. FENNER.

in a school house on the southwest corner of the lot on which the city building now stands. In the latter part of the thirties the Methodists erected a church on the northwest corner of Park Avenue East and Adams street. Having a new church they found a purchaser for their old property in the German Reformed and Lutheran congregations, who bought the property in partnership. March 9, 1840, a deed was made by Henry Leyman, Abraham Blymyer, Daniel Hiestand, Mordecai Bartley, William Cantwell and William Tingley, trustees, to David Wise, trustee of the German Reformed, and Jacob Leiter, trustee of the Lutheran Church. The price paid for the lot and building was $400.00. Both the German Reformed and the Lutherans were small in numbers, and were glad to secure the building though unpretentious and rather dilapidated.

The congregation had now a part interest in a home. In this primitive structure on Water Street, the Lutherans and German Reformed worshipped for over ten years. Rev. Leiter served the congregation about six years and was succeeded by Rev. H. K. Henick who remained only about one year. He preached only in the German language, lived in Galion and drove to Mansfield to fill his engagements.

In 1843 Rev. Leiter was recalled and served the congregation two more years. He was a man who merited honor and confidence. He possessed a studious disposition and all his life could read the Scriptures in the original Hebrew and Greek with great ease. He preached the Gospel with great power and fervor and was instrumental in enlarging the borders of Lutheranism in northern Ohio.

His successor was the Rev. J. H. Huffman who came from Washingtonville, Ohio, in 1846, and served the congregation very faithfully for three or more years; after resigning at Mansfield he retained his residence there and served the Mount Zion Charge eight miles east for five or six years.

In 1849 the Rev. Simon Fenner came to Mansfield and his advent marked the turning point of local Lutheran history. The congregation was small in numbers and influence. The church was the first one built in Mansfield, and being a frame building was unsightly and weather beaten and much in need of repair. The attendance at church services was discouraging both in numbers and interest. The situation might well have made a veteran tremble lest he be unequal to its demands.

Shortly after coming to Mansfield, Rev. Fenner wrote in his journal, "This congregation can only be lifted up by Him with whom all things are possible. May the Lord bless my labors among this people to their spiritual edification. For this I will preach, pray, and labor."

With characteristic modesty and untiring devotion he addressed himself to the task. Up to this time the English and German Lutherans had but one organization, the pastor preaching alternately in both languages. Rev. Fenner, with many others, felt that it would be for the best interests of all concerned, that there be two congregations, one using the English and the other the German language. Accordingly the English Lutherans met for the purpose of organization and incorporation.

The records of this meeting, of which Rev. Fenner was chairman and Jonas Smith was clerk, contains the following: "Pursuant to legal notice given, the members of the First Lutheran Church of Mansfield, Richland County, Ohio, met on the fourth day of May, 1850, at two o'clock, P. M., at the Lutheran and German Reformed Church of Mansfield for the purpose of electing one clerk and two trustees, thus incorporating themselves into a body." In October, 1852, the trustees of the German Reformed Church conveyed their interest in the property to the trustees of the English Lutheran Church, and in December of the same year the congregation sold the property and thereafter held their services in the town hall until the new church was dedicated. Steps were now taken to build the new church and Rev. Fenner took charge of the work in all its branches. He visited the sawmills in the surrounding country and induced the farmer boys to haul the lumber for the new building, and many times he could be seen on a load of building material urging the team in the direction of the church. Dr. Imhoff says of him at this time: "In this enterprise he labored, taking the lead in making contracts, purchasing material, soliciting sympathy and support in the community. He often encouraged the work by joining the mechanics with his own hands, and not the least, in cases of financial embarrassment he made himself personally responsible to contractors and the banks for the payment of debts. But his gentlemanly deportment and persistent labors commended him to the respect and support of the entire community, and success crowned his efforts."

All this time he was just as faithful in all his pastoral duties. He carefully instructed the youth of his congregation in the catechism that they might be firmly grounded in doctrine and life. He was a pure minded, tender hearted man, whose unfeigned sympathies and practical common sense in his intercourse with his people always won and held their esteem, because they felt they had his sympathy and sincere love in every sorrow and in every time of need.

The historian feels that his faithful services to Lutheranism in Mansfield calls for special mention. The new church was dedicated October 16, 1853. It was a day of great rejoicing thoroughout the congregation and also the entire city. In addition to preaching for the Mansfield church, Rev. Fenner, also during the great portion of his pastorate, served the Clay and Spring Mill churches north of the city, the whole constituting what was known as the Mansfield charge. In 1865 the relation between the city and country churches was dissolved.

After a faithful pastorate of over seventeen years, in March, 1866, Rev. Fenner tendered his resignation and moved to Springfield, Ohio, in order to educate his children at Wittenberg College.

He had wrought so well, that, when in July, 1866, Rev. M. J. Firey succeeded him, the good work went on with great energy and success, and during his pastorate large numbers were added to the membership.

The property holdings of the church were increased and a new parsonage erected. The membership of the Council was increased, and larger activi-

ties were planned, and in the intensity of the church's life strict discipline was maintained, and still the church grew in numbers and also in the respect of the entire community. The increase in membership made necessary the enlargement of the church building and a wing was built in the rear of the old church, and thus the congregation was well equipped in all points.

In April, 1871, on account of failing health, Dr. Firey was granted a six months' leave of absence, but the rest did not enable him to realize his hopes for a return of strength, and in October he resigned, much to the regret of all.

In February, 1872, Rev. D. W. Smith of Wapakoneta, O., was elected pastor, and entered upon his duties, April 1. For eleven years the church enjoyed his faithful and untiring service. The church increased in numbers and influence, greatly, and in spirituality, also, and all branches of its activity were brought into greater usefulness and effectiveness.

Another increase was made in the number of Elders and Deacons. Several times in Council and at congregational meetings the desirability and necessity of a new church building was debated, and in 1883 the church purchased the two lots on the corner of Park Avenue west and Mulberry Street for church and parsonage, the deed providing that the property shall not be encumbered by mortgage under penalty of its going to Wittenberg College.

In the fall of 1883, Rev. Smith resigned to accept a call to the First Lutheran Church of Springfield, Ohio.

At a congregational meeting in November, 1883, a unanimous call was extended to Rev. Dr. H. L.

M. J. Firey, D.D.

D. W. Smith, D.D.

S. P. Long, D. D.

H. L. Wiles, D. D.

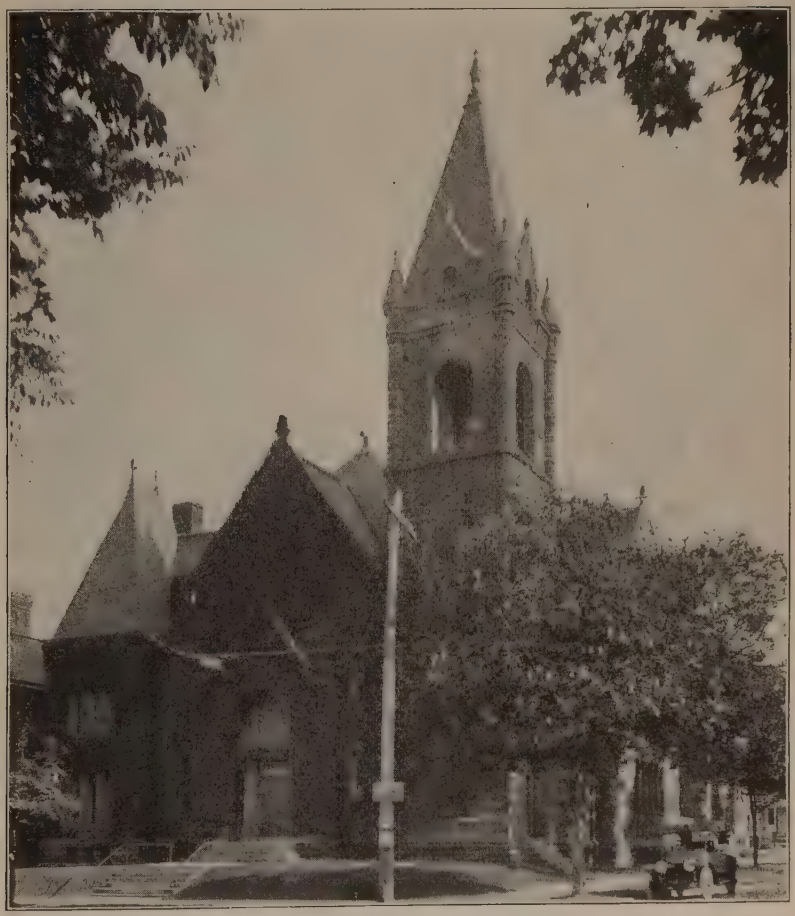
Wiles, of Wooster, Ohio, who accepted, and took charge April 1, 1884.

Dr. Wiles, from the very first, brought to the pulpit the magnetic force of a great personality, and with strong preaching ability, he exerted a powerful influence on the entire community. The congregations were large and more than filled the capacity of the old building. A new parsonage was erected the year following the opening of his pastorate. The necessity for a new and larger church building pressed itself strongly upon the congregation. A committee was appointed and plans submitted for a new church building. Unfortunately at this time a division in the church occurred. The chief difficulty was about the adoption of the Common Service for the use of the churches, while other subjects of controversy were, — the management of the church finances, and the location of the new parsonage. These differences, in which the pastor became involved, found no peaceable adjustment, and some months after a congregational meeting had been held in which the pastor, in his contention, was sustained by a large majority, about seventy members withdrew, and sometime afterward, organized St. Luke's congregation. Stout-hearted and full of faith as Dr. Wiles always was, he faced the situation with a mighty courage, and with his great business ability and an iron will, the new church project at once took form and the work of raising funds was earnestly prosecuted. In September, 1891, the corner stone was laid, and for three more years the work of building and finishing the church went on toward completion, and finally, in October, 1894 it was dedicated to the worship of

the Triune God, Rev. Dr. M. Rhodes of St. Louis, Mo., preaching the dedicatory sermon. It was a day of superlative joy to the diligent pastor and a faithful people, and a day of glorious triumph over difficulties and discouragement that seemed almost insurmountable. The cost of the new building was about $40,000.00. The building is a model in church architecture, of Romanesque style, of buff stone from the local quarries, with a seating capacity of over 1500.

On the fourth day of September, 1902, Dr. Wiles while on Main street attending to some matters of business, was suddenly taken ill. All efforts to restore him to consciousness were futile, and he soon passed away. He served the church over eighteen years. The church was closed on Sunday, September 5th, and on Monday afternoon funeral services were held, the body having lain in state in the church of which he was the beloved pastor, viewed by countless thousands. The services were in charge of Rev. G. Z. Cochel. Rev. Dr. E. H. Dornblaser of Springfield, O., President of Wittenberg Synod, preached the sermon, assisted by local pastors in attendance, several of whom made brief addresses.

In December, 1902, the congregation extended a call to Rev. S. P. Long of Columbus, Ohio. He entered upon his work the following February. He at once applied his efforts to the leading of the congregation into clearing itself of all indebtedness. This was soon accomplished, and then he brought up the benevolences of the church to its full apportionment. The various organizations of the church were led into new activities, and the membership continues on a steady increase. The congregation supports an American



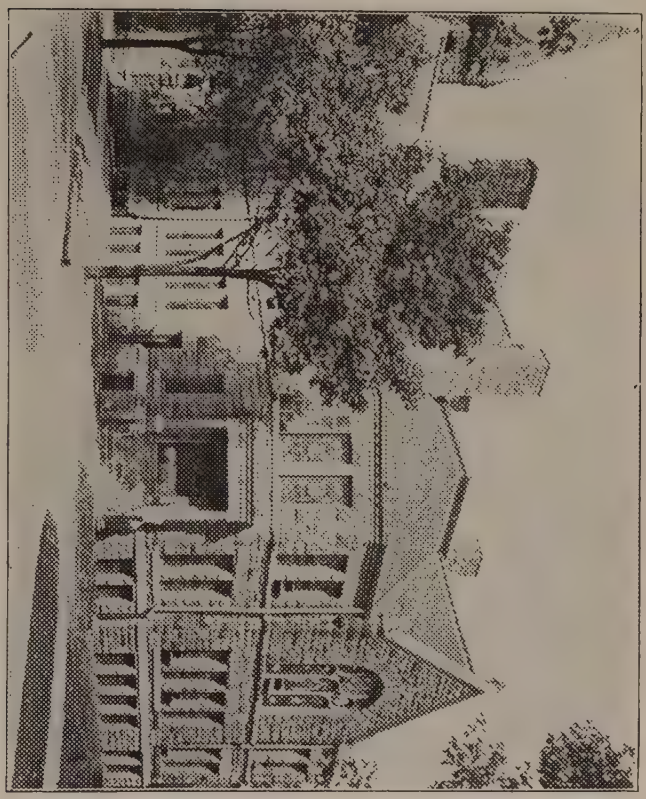
I Ch. Mansfield — New Ch.

Missionary at Guntur, India, since May, 1913. The confirmed membership now reaches over 1800, four young men have entered the ministry from the congregation, and two more,—graduates of college, and now engaged in teaching, will enter later. The congregation has originated and put into successful operation, a workable combination service in which the whole congregation goes to church and Sunday-school. $30,000 have been spent to enlarge the church building so that it occupies the whole square, and contains 33 rooms, in all, and has 1,600 scholars enrolled. (P. 233.)

Although this congregation has many poor people in it, it has never failed since 1903 to pay its full missionary apportionment, — the total benevolence reaching over $3,000.00 per year. In 1916 it reduced its indebtedness by $8,000. There are now four catechetical classes conducted weekly in the church, over nine months of the year, and the interest is increasing each year.

After thirteen years of service the congregation, recently, by ballot vote, refused to let its pastor accept an urgent call to one of the largest congregations in the far west.

The many calls for help on the pastor, and the "red tape" of many existing institutions for the care of the helpless, led him, when reading anew the story of the Good Samaritan, while riding on the St. Lawrence river, to decide to buy an Inn for any ruined man lying between any Jerusalem and Jericho. So he went home and bought nine acres of ground and a large farmhouse and buildings, and coined a new name for it, made up of the two cities and the ruined man and the Inn, and called it "JERUINJER." It



LATEST IMPROVEMENT — I CH. MANSFIELD.

has been running for three years and has cared for many helpless ones and is governed by a trained nurse.

The board and lodging are free to the helpless, no difference what the creed or color. The pastor pays all the bills once a month, using whatever free-will offerings come in from any source. The institution was founded in August, 1912, and, so far, is just the pastor's way of giving temporary relief to the helpless. It serves the city as a clearing house for many troubles.

The First Evangelical Lutheran Church, Lima, Ohio

Under appointment of the Board of Home Missions, the work of establishing a Lutheran Church of the General Synod was inaugurated in the city of Lima, O., Sept. 1, 1890, by the Rev. A. C. Miller, Ph. D. A thorough canvass of the city was made and a good number of those found who were willing to establish a church of their choice and become charter members of the same. The field seemed ready for a General Synod Congregation. The first service was held Sept. 7, 1890, in Stamet's Hall. The organization was effected Sept. 31, 1890, by adopting the General Synod's constitution. For two years and eight months, the congregation continued to worship in the hall in which the first meeting was held, Rev. A. C. Miller becoming its first pastor, at the time of the organization. The following were elected the first council of the congregation: Elders,—J. P. Stamets and Jos. Heffner; Deacons,—John Romshe, S. S. Shaffer and F. M. Dotson.

The church began as a child of the Home Mission Board with forty-four members: W. H. Brewer, Mrs. W. H. Brewer, Mrs. G. L. Bentz, F. M. Dotson and

wife, Henry Emerick and wife, P. A. Glasgow and wife, Joseph Heffner and wife, Amanda Heffner, Warren Heffner, Jacob Krishbaum and wife, J. J. King and wife, A. J. Loury and wife; Elsie Grace Loury, Mrs. C. H. Little, Kittie Little, F. D. Matthys and wife, Mrs. A. C. Miller, A. B. Nungester and wife, Mary Nungester, May Nungester, Mrs. Susan

LIMA.

Wolf, L. F. Prevost, John Romshe and wife, W. A. Romshe, J. P. Stamets and wife, L. E. Stamets and wife, H. H. Stamets and wife, Grace Stamets, Eva Stamets, G. B. Sollers and wife, Elizabeth Sharritts, Samuel Shrider and wife, S. S. Shaffer and wife, Susan Shaffer, Ira L. Shaffer, Mrs. C. Throckmorton, Ella Throckmorton, Mrs. L. A. Verbryke, David Womer and wife, Joseph E. Wright and wife.

The congregation is fully organized, having an aggressive Sunday-school with all adult classes organized. The Women's Home and Foreign Missionary Society and the Young People's Missionary Society are actively engaged in the work of Mission study and assistance. The men are organized into a Brotherhood having an active membership of 30. April 18, 1892, a lot was purchased located on the corner of Spring and Pierce Streets for $2,000. The work of erecting a house of worship was at once begun, culminating in a new and beautiful building. It is of frame construction and was dedicated April 18, 1893. Rev. H. L. Wiles, D. D., preached the Dedicatory sermon in the morning, and Prof. S. F. Breckenridge, D. D., of Springfield, Ohio, occupied the pulpit in the evening. The total cost of the church and its furnishings with the lot was $6,000. The pastors and terms of pastorates are as follows:

Rev. A. C. Miller, Ph. D.	1890-1894
Rev. I. J. Miller	1894-1902
Rev. O. C. Kramer	1902-1904
Rev. Allen O. Becker	1904-1905
Rev. F. M. Traub	1905-1909
Rev. G. C. Schaub	1909-1913
Rev. W. L. Guard, D. D.	1914-1915
Rev. W. C. Spayde	1915-

During the pastorate of Rev. G. C. Schaub extensive repairs and improvements were made, viz.: A balcony was erected, a pipe organ and a new furnace were installed, and a basement was excavated and finished. In addition to this an old debt of $1,200.00 was liquidated.

During the past fifteen months, under the pastorate of Rev. W. C. Spayde, $1,300.00 were raised to make necessary repairs and to liquidate a general accumulated indebtedness. The present Confirmed membership of the Church is 322.

St. Matthew's Church, West Cairo, Ohio

In the year 1838, St. Peter's Evangelical Lutheran Church of Monroe Twp., Allen County, Ohio, was organized by Rev. Frederick Wynecken of Hanover, Germany. The congregation consisted of the following members who had settled in the unbroken forest of that locality: Simon Schindler, Jacob Schindler, and Paul Schindler, Peter Harpster, Jacob Harpster, Anthony Harpster, Peter Alstætter, and Jacob Alstætter. There being no church building, services were conducted at the homes of these pioneers. During the year, Rev. C. Spielman preached for his faithful band and baptized three children. In June, 1839, Rev. John Wagenhals visited the congregation and baptized three persons. The next recorded service of these pioneer days was held after an interval of more than one year. In July, 1840, Rev Geo. Spangler again conducted services at the home of Simon Schindler, and baptized one child. In the spring of 1841, this band of loyal people sent a petition to the Lutheran Synod of the Evangelical Lutheran Church requesting that Rev. Abraham Doner be ordained as their regular pastor. This request was granted in July of that year. Peter Harpster, as elder and Jacob Alstætter as deacon constituted the first church council elected, and with this the first organization of Monroe township was completed. Warranted by unexpected growth, the congre-

gation in the year 1845 decided to erect a church building. One year thereafter, a church was erected on the Jacob Schindler farm, awaiting dedication. The building was a structure 25x30 feet, built of hewn logs taken from the surrounding unbroken forests. Glass, nails, and hinges were the only furnishings purchased, all other wood materials, including all inside finish were hand-wrought work and the product of hard labor bestowed upon the raw material of the forests. This unique church was dedicated to the service of the Triune God by Rev. Abraham Doner, April, 1846. The hardships, the sacrifices, and the service rendered by these early pioneers will be best understood by a glance at the appended salary record taken from the early history:

SALARY OF REV. ABRAHAM DONER.

First	year, 1842	$8.50
Second	year, 1843	4.70
Third	year, 1844	6.38
Fourth	year, 1845	9.97½
Fifth	year, 1846	11.70
Sixth	year, 1847	10.07½
Seventh	year, 1848	21.86
Eighth	year, 1849	19.00
Ninth	year, 1850	15.00

Rev. Doner continued serving the church until his death, which occurred in 1854. Rev. Paul J. Steirwalt became his successor in October of the same year and continued in the work for three years. He was the last regular pastor to serve this congregation, serving it for eight years. However, preaching services continued to be held at irregular intervals, con-

ducted by visiting ministers and theological students from Wittenberg College.

Many of the old settlers had in the meantime passed to their reward, others removed to other parts, not a few in and about West Cairo. During the summer of 1865, Rev. W. C. Barnett, of Wapakoneta, O., at the request of those having settled in and about West Cairo, held services at this place. The old church was now practically abandoned, Sunday-school being held during the summer months only. Services in West Cairo continued until 1866 when on the 24th day of June, a new congregation known as the St. Matthew's Church of West Cairo, Allen County, Ohio, was organized. The following members of the former Lutheran congregation now disbanded, were among the charter members of the new organization, viz.: John Baker, Elias Waltz, E. G. Waltz, Jeremiah Weaver, Lavina Weaver, Zephaniah Waltz, Ursula Baker, and Mary Schindler. On the day of organization Samuel Schindler and S. S. Waltz, (now Dr. Waltz of Louisville, Ky.) united with the church by the rite of confirmation. Elias Waltz as elder and Jeremiah Weaver as deacon were the first church officers elected for the new organization.

Rev. Barnet continued the work but a short time. The following pastors supplied the congregation until a regular pastor was again secured:

Rev. A. J. Imhoff, Ottawa, Ohio.
Rev. D. W. Smith, Wapakoneta, Ohio.

In September, 1868, Rev. George Hammer was installed as the regular pastor of the long vacant congregation and remained with the church for a period

of two years, receiving for his services $150 per annum.

A new church building was erected and solemnly dedicated on the 13th day of November, 1870. This was a neat and home-like edifice,—frame,—and was erected at a cost of about $1,300. This structure at present (1916) continues to be the church home of St. Matthew's and with recent repairs which the building has undergone, presents a most home-like and cozy appearance. The Dedicatory sermon of the then new church was delivered by Rev. J. W. Swick, of Ashland, Ohio.

Rev. D. Summers, of Vandalia, Ohio, supplied the vacant pulpit until May, 1871, then in July of this same year F. A. Matthis, a recent graduate of Wittenberg College, accepted a call from the congregation and became its next regular pastor Jan. 1, 1872. Rev. Matthis continued in the good work until October, 1874. In this same year, Rev. E. K. Baker became the next pastor of St. Matthew's and continued his labors with and for the church the following four years. Twenty-seven new members were added to the church during this time.

The following ministers served the church in the order named:

Rev. George Harsh	4 years
Rev. G. M. Grau	1 year
Rev. E. C. Jessup	1885-1888
Rev. J. M. Dustman	1888-1890
Rev. A. C. Miller	1890-1894
Rev. I. J. Miller	1894-1902
Rev. O. C. Kramer	1902-1904
Rev. A. O. Becker	1904-1905

Rev. F. M. Traub..... 1905-1909
Rev. G. C. Schaub..... 1909-1913
Rev. W. L. Guard, D. D..... 1914-1915
Rev. W. C. Spayde..... 1915-

This congregation is served in connection with the First Church, Lima, O., and has afternoon services on alternate Sundays.

Second English Evangelical Lutheran Church, Springfield, Ohio

The first steps taken to establish a Second English Lutheran Church in Springfield, Ohio, was in the fall of 1881. A petition signed by a creditable number of members was presented to the church council of the First Lutheran Church, Tuesday evening, October 1, 1881. Action at this meeting was postponed indefinitely, as the council desired to remain neutral in the matter. Several subsequent attempts were made to secure a congregational meeting, without success. Finally a public meeting was held Sunday morning, December 10, 1882, during the first pastorate of Rev. Dr. M. J. Firey. The question then came up for discussion. Those in favor of organizing another church urged the unwieldy size of the congregation with a membership of 810; and the probability that in the event of a separation, more would be led into active work for Christ and the extension of the Master's kingdom, both at home and abroad. Those opposing a division, regarded it premature at that time. At this meeting, a resolution was passed declaring that "steps be taken to organize and establish a Second Lutheran Church of the General Synod in this city." Although no

definite action was taken upon the resolution, a committee of ten was appointed (of which Mr. Ross Mitchell and D. R. Hosterman were members) to consider this new project and report at an adjourned meeting of the congregation.

One year later the organization of the new church was assured. Wednesday evening, December 12, 1883, at a regularly called meeting, at the close of the prayer meeting service, a conference was held by those interested in the new organization. Mr. D. R. Hosterman had prepared a written agreement setting forth the reasons for organizing another church, stating some general principles that should govern the same. This paper received the voluntary signatures of forty-five persons. It included the names of some who had long been closely identified with the material and spiritual work and growth of the Church, and were moved to take this step with great reluctance, but from a sense of duty, firmly believing that God had called them to labor in other fields and that their withdrawal would contribute to the highest good of all. They left with the best wishes of the parent church, and in turn the kindliest feelings were cherished by those going out. As to the matter of location, there was no question. The colony was to occupy the mission chapel on the corner of Clifton and Boler Streets, in the southeast part of the city. It was owned by the Free Will Baptists and had been purchased with the money known as the "Bookwalter Fund," by Mrs. John W. Bookwalter for missionary enlargement, and was later presented to the Second Lutheran Church by the parent church as its evidence of good will.

The Second English Evangelical Lutheran Church of Springfield, Ohio, was organized Sunday morning, January 13, 1884. Rev. Prof. C. L. Ehrenfeld, Ph. D., assisted by Rev. G. N. H. Peters occupied the pulpit. At the close of services, a congregational meeting was held. Mr. Ross Mitchell was made chairman and D. R. Hosterman, Secretary. The Secretary then read a letter of fraternal dismissal from the First Church of the forty-five charter members of the new organization, signed by Rev. D. W. Smith, D. D., pastor and president of council. Following are the names: Mr. and Mrs. Ross Mitchell, Mr. and Mrs. D. R. Hosterman, Mr. and Mrs. P. A. Schindler, J. H. Nelson, Mr. and Mrs. Wm. Lupfer, W. J. Dixon, Miss Mary Mitchell, Prof. C. L. Ehrenfeld, Ph. D., Mrs. C. L. Ehrenfeld, Charles H. Ehrenfeld, Clemens Ehrenfeld, W. N. Wachter, Mr. and Mrs. Z. F. Bost, C. N. Culp, Mrs. Josephine Backenstos, Mr. and Mrs. Chas. E. Bost, Miss Ora V. Bost, Mr. and Mrs. Chas. Schindler, Mr. and Mrs. John A. Rice, Mrs. Nellie Ashley, Mr. and Mrs. E. S. Kame, Mrs. Matilda Hauer, Mr. and Mrs. J. H. Ulrick, Mrs. Kate Gotwald, Miss Kate Rickard, William C. Dinwiddie, Mr. and Mrs. Philip Fish, Allen Fish, George B. Lupfer, W. C. Lupfer, Peter Cost, Miss Susanna Cost, Mrs. Hattie A. Bost, S. E. Gaver.

A preamble and constitution was adopted conforming in all its requirements to the General Synod. John A. Rice, C. E. Bost, W. N. Wachter, Chas. Schindler and C. N. Culp were appointed a committee to nominate candidates for church council to consist of four elders and four deacons. On the following Sunday morning, January 20th, the Sunday-school was

organized as a strictly denominational school with an attendance of 130, and continued steadily increasing in numbers until the chapel became too small, making a new building a necessity.

The first church council was chosen February 13 as follows: Elders—Ross Mitchell, D. R. Hosterman, William Lupfer and J. H. Nelson; Deacons—W. N. Wachter, C. E. Bost, E. S. Kame and J. H. Ulrick. The first communion was celebrated March 2d. At the first meeting of the church council a resolution was passed adopting the card system of taking pledges for current expenses and the envelope system for contributing weekly, encouraging the habit of each member pledging and paying in their own name, instead of the family giving all. (For several years past, the congregation has been using the Duplex System with great satisfaction). Rev. Prof. C. L. Ehrenfeld, Ph. D., a member of the congregation and professor in Wittenberg College, supplied the pulpit until a pastor was called. At a congregational meeting held Sunday, April 5, 1884, Rev. A. E. Wagner, Ph. D., of Wapakoneta was extended a unanimous call. He entered upon his labors May 1st. Twenty-six had been received into church fellowship up to this time, making a total of seventy-one.

The first action taken towards securing a new church building was at a meeting of the church council, held Monday evening, March 30, 1885. Mr. Ross Mitchell, an elder and a prominent manufacturer, made a proposition to give one-half as much as could be secured in cash from all other sources (except from the sale of the chapel) "for the purpose of purchasing suitable grounds and building a new church

on the same." Subscriptions were secured amounting to $5,000.00. At a congregational meeting held Wednesday evening, May 20, 1885, it was decided to purchase the Lupfer and Green lots—two squares farther west, at a cost not to exceed $5,800.00. The location proved to be a desirable one—being a prominent thoroughfare in that part of the city. After a ministry of fifteen months, Rev. Wagner resigned. He had materially aided in securing funds for the new building and had greatly endeared himself to the people. During his ministry he had received into church membership fifty-nine persons. For over four months, the pulpit remained vacant. During this time regular preaching services were conducted by visiting ministers, or by members of Wittenberg College, while the membership remained steadfast and loyal.

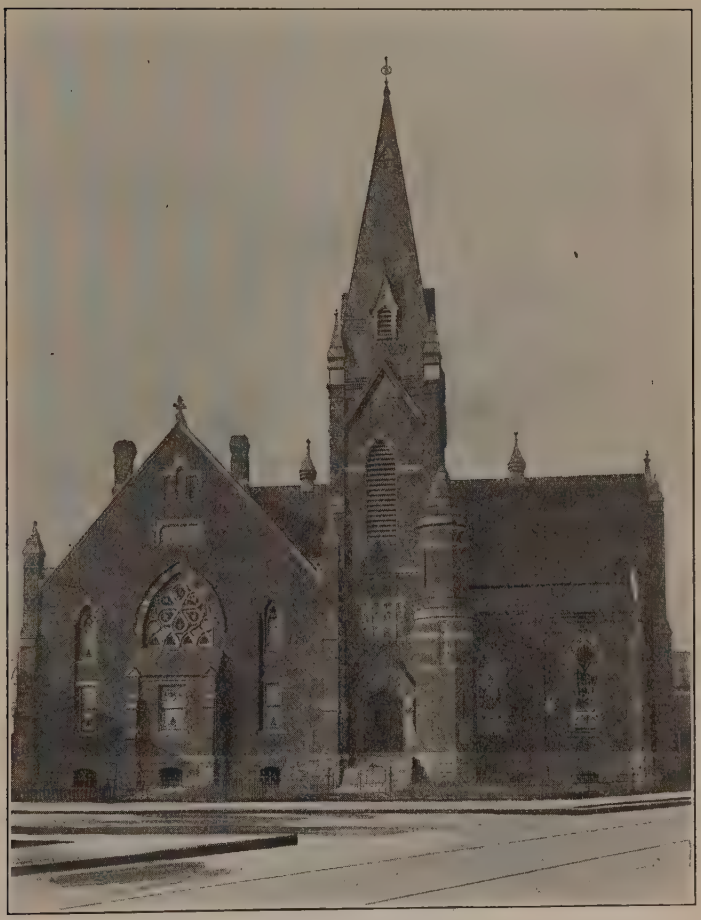
October 4, 1885, Rev. L. A. Gotwald, D. D., of York, Pa., widely and favorably known throughout the General Synod was unanimously called to serve the Second Church.

He entered upon his pastorate the first Sunday in December. During the ministry of Dr. Gotwald the new house of worship was planned and erected. January 26, 1886, the contract was awarded to Fish and Crist for $10,670.00. The architect's plans provided for a building of modern Gothic architecture, with material of brick and sand-stone trimmings. The dimensions were to be 44 feet fronting on Clifton street with a depth of 86 feet. The auditorium was to be 52x42, with the seats arranged in the arc of a circle, with a seating capacity of 350. The organ loft to be placed in the rear of the pulpit. The Sunday-school room in the rear of the auditorium was to be 42x40,

with sliding doors between them permitting them to be thrown into one room, giving a total seating capacity of 700. The plans also provided for two Bible class rooms upstairs, with a balcony overlooking the Sunday-school room. A room for the Primary Department and a basement ample for social purposes—the whole to be surmounted with a tower 115 feet high. On the east side was to be placed a vestibule by which entrance could be gained from that direction to the auditorium and Sunday-school room. Exits from both rooms were provided by a small vestibule on the west side. The building was to contain art glass windows and furnaces for heating purposes.

The corner stone of the new building was laid Sunday evening, May 9, 1886, in the presence of 2,000 people. The new house of worship went forward without accident or delay. The congregation had already outgrown the chapel and the members were looking forward with great pleasure to the time when they should occupy their new church home. Mr. Schindler, the veteran and enthusiastic superintendent, was constantly gathering funds to furnish the new Sunday-school room. The total amount raised for that purpose was $883.00.

Sunday morning, December 19, 1886, the new edifice was solemnly dedicated to the worship of Almight God, the parent church uniting in the service. Rev. J. B. Helwig, D. D., preaching the dedicatory sermon. "You dedicate this house," said the speaker, "to the great work of making humanity wiser and better, holier and happier; to the work of elevating and perfecting the human soul and fitting it to dwell at last in the new heaven and the new earth wherein



II Ch. Springfield.

dwelleth righteousness." Mr. D. R. Hosterman, secretary of the Church Council, read a brief history of the church and the work it had already accomplished since its organization. The total cost of the structure, lot and furnishings, was about $21,000, leaving a debt of $4,500 unprovided, which the congregation felt able to carry a few years. But a great shrinkage followed in the payment of pledges, so that a much larger sum had to be borrowed to pay the contractors.

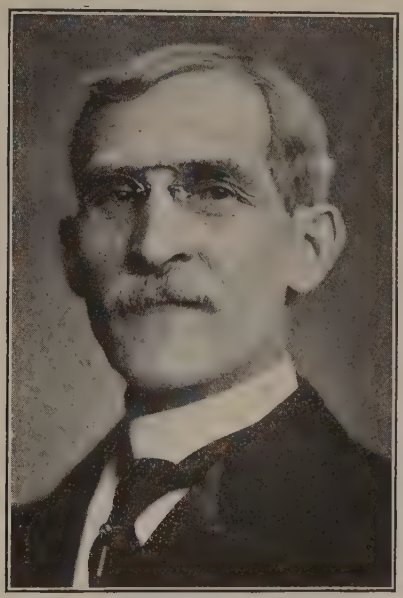
Rev. Dr. Gotwald resigned September 25, 1888, having accepted the chair of Practical Theology in Wittenberg Seminary. His ministry of three years was characterized by an earnestness and devotion rarely exceeded. Dr. Gotwald added to the church 211 members. Rev. David H. Bauslin, D. D., of Bucyrus was chosen his successor November 16, 1888, and began his labors during the early part of December.

During the early part of Dr. Bauslin's ministry, an effort was made to pay off the indebtedness on the church property already becoming burdensome. A thorough canvass for subscriptions was made by a committee from the council and congregation. While this vigorous campaign was going on, improvements were being made in the church costing $385.00, paid for by the Ladies' Aid Society.

At the opening of the church for divine worship, September 15, 1889, it was stated that the notes and pledges, written and verbal, secured was about $9,000, this, with the sale of the old chapel was declared to be sufficient to meet the entire indebtedness. The daily press in its glowing account of this meeting produced a wrong impression by declaring the debt was paid

and "a dark and threatening cloud was removed from the church's sky." This was a hindrance and a delusion, as subsequent events proved.

On October 8, 1893, Dr. Bauslin presented his resignation to take effect November 1st, much to the regret of his people. During Dr. Bauslin's five and



E. H. Dornblaser, D. D.

a half years' ministry he received into church fellowship 261 members.

A congregational meeting held October 30, 1893, extended a call to Rev. E. H. Dornblaser, D. D., of Wheeling, W. Va., whose pastorate of twelve years in that city had been so eminently successful. The

call was accepted and Rev. Dornblaser entered upon his duties December 15th. This has proven to be the longest pastorate in the history of the Second church and of the Lutheran church in Springfield, he having celebrated his nineteenth anniversary December 15, 1912.

The beginning of Dr. Dornblaser's ministry in the Second Church was marked by a great financial and industrial depression in Springfield and throughout the entire country. It was a time of trial and sacrifice to both pastor and people. There was still a heavy debt resting upon the congregation, threatening dire calamity. The results hoped for from the effort that had been made during 1889 to pay off the debt by individual notes running five years with 6% interest, had not been successful. A few of them were paid soon, some in part, and because of many contingencies that arose during the panic of '93, many pledges were uncollectable, while the church was compelled to pay in the meantime a large sum of interest, annually, a portion of which bore 7%. So much of the subscription was required to pay interest on the debt that little remained to be applied on the principal. April 6, 1897, the treasurer of the Building Fund, reported that the principal of the debt was $7,300.00 and the interest due $180, besides a deficit of $573 for current expenses, making a total indebtedness of $8,053.00. The old chapel property which was originally held at $3,500.00, was sold after twelve years for $1,200, and much of this price had to be used to meet current expenses, and left but little to be applied on debt reduction. To further add to the embarrassment of the Second Church, three other Lutheran churches, a

Methodist Episcopal, a Baptist and a Reformed were organized in close proximity, the Third and Calvary Lutheran Churches came into existence, each taking some of its members. But the most serious loss sustained was the organization of the Fourth Lutheran Church on the North Side just at the time when the debt was the most alarming. To this organization letters of dismissal were granted to forty members of the Second Church who had been among its best workers and contributors. The Sunday-school in one Sunday lost seventeen teachers. Then there were also disagreements among members on various matters that to some extent prevented a united attack on a serious financial proposition. It was a dark time for the Second Church. So discouraged were the church officers that they requested and were granted a conference with the Council of the Third Lutheran church with a view of uniting the two congregations, but met with but little encouragement from that source. During this crisis, the pastor in order to help out in a time of emergency, voluntarily agreed to a reduction of one-fourth of his salary. Even then it was hard to "make both ends meet." At this time (1897), an opportunity to secure $1,000.00 was lost. J. & D. L. Snyder, to whom the church owed a note of $6,000.00, agreed that if it were paid within at least six months, they would donate $1,000.00 to the church. When the necessary legal steps were taken to borrow the money by placing a mortgage upon the church property, a shadow was discovered in the title, and before it could be cleared up one of the brothers died and the other was too near the end of life to transact

business. The church therefore failed to get the benefit of their kindly offer.

The plan that paved the way for the final liquidation of the debt was submitted to the congregation and adopted, February, 1898. When two-thirds of the members pledged themselves to pay sums ranging from five cents to one dollar per month to meet the interest and reduce the principal, the plan was to become effective. A loyal friend promised to give one-half as much more each month as the members gave. The pastor completed the canvass and reported to the council March 1, 1898, that 211 persons agreed to give these small sums per month. These payments were to be placed in special envelopes and deposited on the offering plates on a certain Sunday of each month. If this were not done by the end of the month, the persons pledging subscriptions were to be visited by lady solicitors appointed for that purpose. This effort succeeded beyond expectations. The names of the solicitors were: Mrs. Dr. Barry, Mrs. Mabel Gram Prosser, Mrs. Emma Kiefer Timmerman, Mrs. Montgomery Patton, Mrs. A. J. Frankenberg, and Mrs. Gertrude Roberts Rugh. Much of the credit of this effort is due to these devoted workers. From time to time more joined in the work, contributions were enlarged, plans were broadened, and the debt was being reduced more and more rapidly.

In the midst of this debt reduction, Mr. Andrew Carnegie made a proposition in February, 1904, to give $1,000 towards a pipe organ that should cost not less than $2,000. The proposition was accepted. A Pipe Organ Society was organized, a splendid organ purchased, paid for, installed and dedicated within six

months, without interfering in the least with the financial operations of the church. By March, 1905, the debt was reduced to $3,000. At a congregational meeting, held in that month, it was decided to pay off the entire debt by the following February, together with the interest, sewerage and street pavement taxes. It was a big undertaking for a membership of less than 400, composed largely of people in the common walks of life. But "where there's a will, there's a way." The members were hopeful, enthusiastic, and united for the accomplishment of this object. By April, 1906, every cent of the debt was paid to the great joy and relief of all. A "Jubilee" service was held Sunday morning, April 22, commemorating the event. The Pastor, Dr. Dornblaser, delivered an historic sermon from the text "Hitherto hath Jehovah helped us." In it he expressed gratitude to God for His blessing and to the people for so nobly sustaining the effort that brought success. A worthy tribute was also paid to brothers Ross Mitchell and D. R. Hosterman, who were leaders in the work from its earliest inception and continued with it during all the years of its discouragements and hardship, until its glad consummation. During these years of trial and struggle, the church paid $9,311.34 in interest on borrowed money, which added to the original cost, makes the church property cost over $30,000. While the congregation paid $21,622.55, Mr. Mitchell gave $9,295.07.

During 1907, extensive improvements, interior and exterior were made to the church property, including new art glass windows, frescoing and a steam heating plant costing $3,000. A handsome memorial

window was placed in the auditorium — the gift of the Y. P. S. C. E. as a tribute to the memory of Rev. S. C. Kinsinger, its first president and late missionary to India.

In August, 1895, Mr. P. A. Schindler, one of the leading founders of the church, the first superintendent of the Sunday-school, widely known throughout the church, passed to his eternal reward.

The Second Evangelical Lutheran Church has now a confirmed membership of 546 and a baptized membership of 742. It has a well organized Sunday-school, an active Christian Endeavor Society, Intermediate and Junior C. E. Society, a W. H. and F. M. Society that has kept alive the missionary spirit in the church and raised a large amount of money for the extension of the Master's Kingdom. It has an active Ladies' Aid Society and a Brotherhood. Catechetical instruction of the children has been regularly conducted each winter.

Of the communicant membership of this church, the following named persons entered the work of the church as ministers, missionaries, or the wives of ministers: Rev. Fred G. Gotwald, D. D., Rev. C. B. Backman, Rev. F. E. Leamer, Mrs. Orrie Bost Leamer, Rev. Wm. L. Guard, Rev. Geo. H. Hillerman, Mrs. Lola Fry Hillerman, Rev. C. E. Derr, Ph. D., Rev. W. A. Pearman, Mrs. Edith Schindler Pearman, Rev. L. J. Motchman, Rev. Geo. S. Bright, Rev. Chas. E. Berkey, Mrs. Alice Hollenback Berkey, Rev. S. L. Hershizer (deceased), Rev. Chas. S. Bauslin, Rev. Wm. O. Zallis, Rev. L. A. Harshman, Mrs. Eva Acord Harshman, Rev. D. Bruce Young, Mrs. Lillian Stough Halverstadt, Mrs. Anna Startzman Gardner,

Mrs. Minnie Weihrauch Hammaker, Mrs. Emma Castle Naffziger, Mrs. Bessie Summers Kratz, Mrs. Ethel West Hanshue (deceased), Mrs. Rhea Morrison Siebert, Mrs. Mae Welbaum Dolbeer, Mrs. Glenna Stewart Laughbaum, Rev. Herbert Bell, and Mrs. Rena Nelson Bell.

Of these at least sixteen have been engaged in Home Mission work and the following in the Foreign work: Arthur Rugh, Mrs. Gertrude Roberts Rugh, Irene LaWall Dornblaser, Mrs. Clara Hill Dornblaser Munson, and Mrs. Laura McDowell Lyan, thirty in all.

In the fall of 1912, alterations and improvements were made in the social room and kitchen, making it one of the most attractive and convenient plants in the city, at a total cost of $2,800, entirely paid for within a year. During 1913, two of the leading founders of the church passed to their reward,— Mr. D. R. Hosterman, the efficient secretary of the Church Council for many years, and Mr. Ross Mitchell, a retired manufacturer who gave generously toward the building of the church and its continued support in all its activities.

The church granted a six months' leave of absence to Dr. Dornblaser to visit his two missionary daughters in Foochow, China, during the latter part of 1913, and to unite in marriage Clara Hill Dornblaser to Edward Hartman Munson, Secretary of the Y. M. C. A. at Foochow. Dr. T. Bruce Birch, of Wittenberg College served as supply pastor during his absence. Mr. and Mrs. Dornblaser received a cordial welcome on their return home. The experience gathered from this visit to the land of the Orient,

supplied the material for a series of interesting addresses to his own church, and other churches of the city and vicinity.

December 20, 1914, Dr. Dornblaser celebrated the twenty-first anniversary of his pastorate of the Second Lutheran Church. The following summary is a result of this long and fruitful pastorate:

Sermons and addresses delivered	2570
Marriages solemnized	287
Funeral services conducted	460
Infants baptized	593
Catechumens instructed	648
New members received	770
Raised for benevolence	$12,074.00
Raised for current expenses and church improvements	88,157.00
Raised for all purposes	100,231.00

It will easily appear from these records that Dr. E. H. Dornblaser enjoys the unique distinction of having served in the longest continued pastorate of any pastor in the history of Wittenberg Synod. It will also appear that no pastor in the history of this Synod has met and overcome, with such untiring devotion to the Master's work, so many of the severe trials incident to a pastor's experience. The next, in respect of time, was the continued service given, for a period of 20 years to some of the oldest churches of the Synod in the pioneer work of Rev. F. J. Ruth.

During the summer of 1916 extensive repairs were made. The outside walls were repointed with mortar, the galvanized iron-work about the tower was replaced with new material, the outside wood-work repainted, the inside wood-work revarnished,

and the whole interior redecorated, and with new pulpit, hymn-board, and baptismal font, made much more churchly. The entire cost was $2,200, and is wholly secured. The building is now in first-class condition.

English Lutheran Church, Republic, Ohio, Adams Township

It is believed that this church and congregation is one of the oldest organizations on the territory of Wittenberg Synod. In the minutes of the second convention of Wittenberg Synod, held in June, 1848, is the following resolution: "*Resolved,* That the Western Conference of Wittenberg Synod meet in Adams Township, Seneca County on the second Saturday of September next, (1848), at 10 o'clock, A. M.'* The minutes of the same session of Synod shows, in the Parochial report, that the Rev. J. Livengood was serving five congregations in Seneca County, with his residence at Tiffin, and a later copy of the minutes shows that he resigned the work in Seneca County in 1850 and located in Findlay, and a Rev. Philips of the German Reformed Church who had been received conditionally into membership with Wittenberg Synod, took charge of the Seneca County work, and seemed to succeed well for a time, but failed to secure a proper dismissal from the Classis to which he belonged and left the field, at the end of his second year, the congregation having dismissed him, for cause.

In March, 1852, Rev. I. Culler entered the field, taking charge at Tiffin and serving several congrega-

*See Prtocol, p. 44.

tions in connection. This arrangement continued throughout the first pastorate of Rev. Culler, and also the pastorates of two of his successors, — Revs. Schauer and Hill, — up to 1859, when Rev. Culler was called to Tiffin a second time. During this pastorate, it seems that the Republic congregation was severed from Tiffin, apparently in 1860, and then it seems to have been associated with McCutchenville at one time and later with a place called Townsend, — wherever that may have been, — does not appear. After the separation it was served by Rev. D. S. Truckenmiller who took charge very early in 1867. In 1868 they began the building of a new church which was dedicated in May, 1869. He was succeeded in June, 1870 by the Rev. J. K. Eckman, who, as the Minutes say, served churches at Adams and Townsend. He resigned early in 1872 and the charge remained without a pastor with occasional supplies until in September, 1874 when Rev. J. W. Ryder, a licentiate of Wittenberg Synod, took charge and continued as pastor for five years with a good degree of success. He was succeeded near the close of the year 1878 by Rev. E. K. Baker, who served very acceptably until December, 1881, when another long vacancy occurred in which quite a loss in the membership was sustained.

In July, 1883, Rev. F. A. Matthis was called, and gave most excellent service though there were continuous removals, in consequence of which the membership continued to decrease in numbers. He resigned in May, 1886.

After a year's vacancy again, Rev. J. W. Ryder was recalled and after two years' service, resigned.

During the summer of 1889, at the request of the congregation they were supplied by R. Foster Stone, a student at Heidelberg College, Tiffin, O., who continued his supply for over a year, — until May, 1890.

Another vacancy occurred until August, 1893, when a call was given to Rev. W. G. Slonaker, who remained as pastor until January, 1896.

During the summer of 1896 the congregation was supplied very acceptably by Rev. E. E. Neibel, a licentiate of the Synod. In 1897 Rev. John Farrow supplied for several months. Since this time no regular pastor has been called and no stated supply has served this church, and no reply was made to letters of inquiry addressed to them in 1906. We learn that the field is occupied by other denominations. Since 1909 the congregation has not been retained by the Synod except on the list of pastorates.

In 1913 a special committee was appointed by the Synod to look after the church property. The committee has been continued as a standing Committee to investigate.

NORTH MANSFIELD CHARGE

[The four following congregations now composing this charge (until 1887 known as the Spring Mills Charge) have been variously associated and dissociated with the Mansfield and Shelby Congregations so that it is impossible to fix dates of pastorates and pastors.]

Oakland Lutheran Church

Oakland, formerly known as Zeiter's Lutheran and Reformed Church, was first located five miles north of Mansfield.

Services were first held in homes and schoolhouses, occasionally, when some itinerant minister came along. At such times a horseman would announce to the community the coming of the preacher, and the contemplated services. Later, this congregation was made a part of a circuit of churches in which services were held periodically, which resulted, in this formative period, in a blessed harvest of souls, — the desire for church organization, and the need of a church building.

This earnest desire of the community was consummated in the organization, about the year 1830, of a Lutheran congregation, in a log cabin owned by Mr. Zeiter, the Rev. Schuh being pastor.

About the year 1834, the Lutherans and the Reformed people united their efforts in the building of a church, and named it Zeiter's Church. The deed for the lot is dated Oct. 15, 1834 and the building was completed about one year later. This first church was built of logs and cost very little money, as both timber and work were donated.

Services were thereafter conducted in both the German and English language alternately by the Lutheran and Reformed pastors with splendid results. Soon afterward, however, following a very successful revival and a large ingathering, there was a disagreement on the language question which resulted in a division of the congregation and the organization, about the year 1840, of the Clay congregation, by the English portion of the people. Services were held in the log church until 1861, when it was sold to J. O. Mottayaw, Sr. where it still stands and is used as a dwelling by J. O. Mottayaw, Jr. A new brick church

was built at a cost of $1,000.00 besides labor, nearly all of which was donated, — Rev. Henry Hess being pastor at the time.

Rev. Hess was succeeded by the Rev. Isaac Culler in his second pastorate, when the two bodies were united into one Lutheran congregation. After 20 years of service the foundation of this building

Oakland.

gave way and it was condemned, so the congregation was obliged to build a new house of worship. As the congregation was not strong, partly because of the previous division, and also because of its close proximity to the Clay Church, the question of a change in the location was discussed and was deemed advisable. Accordingly the third building of the congre-

gation was located on a lot donated by Samuel Wirts, Sr., 2½ miles south of the old Zeiter location, and its name changed to "Oakland" Lutheran Church. The new location insured the congregation a larger field, inspired it with new life, and gave it increased influence and power for good.

REV. I. CULLER.

This latest building is a frame structure begun in the spring of 1882, and dedicated on Nov. 5 of the same year at a cost of about $2,800.00.

The building committee consisted of the pastor, Rev. R. P. Reddick, J. O. Mottayaw, Sr., John Bradley, Samuel Wirts and David Wolford. Revs. Drs.

H. L. Wiles, of Wooster, D. W. Smith, of Mansfield, and Rev. Wolf, of Windsor M. E. Church were present conducting the services of dedication. During its existence as a union Lutheran and Reformed congregation, it was served by the following pastors:

Rev. Bogy
Rev. Spingler
Rev. David Schuh
Rev. F. J. Ruth..... 1834-1854
Rev. George Leiter
Rev. Samuel Leiter
Rev. A. Stump
Rev. Isaac Culler
Rev. Henry Hess

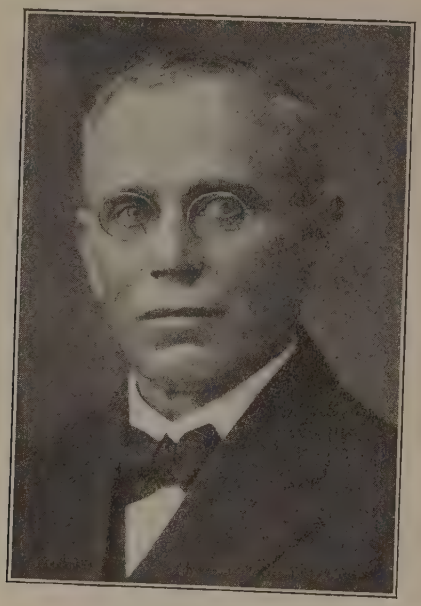
It was served by Lutheran pastors as follows:

Rev. Isaac Culler (Second pastorate)
Rev. A. R. Brown
Rev. George Sinsabaugh
Rev. Jacob F. Hershiser
Rev. F. J. Ruth (second pastorate).... 1878-1881
Rev. R. P. Reddick..... 1881-1884
Rev. H. B. Winton..... 1884-1885
Rev. J. A. Dunlap..... 1885-1889
Rev. E. K. Baker..... 1889-1891
Rev. G. A. Lee..... 1891-1894
Rev. E. A. Best..... 1894-1896
Rev. A. K. Mumma..... 1896-1900
Rev. G. C. Cochel..... 1900-1907
Rev. M. L. Schmucker..... 1908-1910
Rev. R. A. Halverstadt..... 1910-1912
Rev. A. J. Houk..... 1913-

The hopes awakened by the change in the location have been fully realized; the wider territory has been entered and is being occupied and the congre-

gation has continually prospered. The communicant membership is 85 and the enrollment has reached 100 and more, and still growing.

The music of this congregation has been of an unusually high order for some years past, giving in-



Rev. A. J. Houk.

spiration to all of the church's activities. An efficient Women's Home and Foreign Missionary Society, of over 30 members, almost ideal in its spirit, is infusing a missionary interest throughout the entire congregation.

Mount Bethel Congregation

Rev. David Schuh was the pioneer missionary in this community and began his labors in the year 1832. About a year afterward an organization was effected by the election of Jacob Cannel, and Adam Myers, Elders; and William Stine, and George Stoll, Deacons. A log church was built about four miles southeast of Shelby, Rev. Schuh continuing his services for several years. Rev. F. J. Ruth in his autobiography concerning the organization and early history of this congregation, says, that, "The Mount Bethel congregation was organized, if I am not mistaken, about the year 1833, by the Rev. D. Schuh, a German Lutheran minister.

This congregation, when I first became acquainted with it, worshipped in a log church, situated about four miles southeast of Shelby, Ohio. I took charge of this church some time during the year 1834.

A short time afterward, a desire began to be expressed by some to have preaching occasionally, at least, in the German language.

Arrangements were made accordingly, and the services of Rev. Andrew Kuhn were secured, and we preached alternately, each one every four weeks, he in the German, and myself in the English language.

After laboring among that people for several years, I proposed to hold a series of meetings for the special purpose of securing a revival of religion. I knew that I should meet with some opposition from certain brethren in the church, but being convinced that it was my duty to make such an effort, I consulted the Council on the subject, and they consented that I should proceed to hold such a meeting, pro-

vided, however, that I would preach only Lutheran doctrine. I consented to those terms, of course, and announced the meetings and urged the people to prepare themselves for attendance, not only, but also for the coming of the Lord in awakening the converting power. I was assisted in the work by Rev. Kuhn. The interest increased notwithstanding opposition both to the doctrines we preached and the methods we employed. A large number, of all ages, were converted to God and united with the church, and many who had belonged to the church for years past, for the first time in their lives, were led to embrace religion experimentally.

It was at this meeting, I think, that Thomas Hill was converted. He soon afterward went to Wittenberg College and prepared himself for the Lutheran ministry. This Mount Bethel Church prospered very encouragingly, and many of its members were pious and active Christians, honoring their profession with a godly walk and conversation.

Among the first members of this congregation were: Messrs. A. Myers, A. Eiler, John Rice, Lewis Hill, Sr., D. Flory, Wm. Feighner, Jacob Cannel, J. Raub, Christian Wetz, and Jeremiah Kirkpatrick."*

Rev. Kuhn was associated with the work for two years and was then called elsewhere, Rev. Ruth continuing his labors with success until April 1, 1850.

Rev. J. H. Hoffman was then called and served the congregation two years.
Rev. Sprecher..... 1852-1854
Rev. D. Summers..... 1854-1857

*Autobiog., pp. 66, 67, 69.

Rev. A. R. Brown..... 1858-1862
Rev. D. Summers again served a second term of 2½ years.
Rev. Isaac Culler 1866-1868
Rev. A. R. Brown again in pastorate.... 1868-1870
Rev. J. F. Hershiser..... 1870-1872
Rev. Geo. Sinsabaugh..... 1872-1873
Rev. I. Culler again 1873-1875

Mt. Bethel.

Rev. S. Fenner then served the congregation from Mansfield, together with the Spring Mills church.

In the spring of 1878 a new charge was formed consisting of Mt. Bethel, Spring Mills, Clay's, and Zeiter's, and a call was extended to Rev. Ruth.

A new church was erected jointly with the Reformed people of the community and was dedicated to the worship of God, January 25, 1879.

At the dedicatory service, Rev. Luer, of the Reformed Church preached the sermon, Rev. Good, and Rev. D. Summers assisting. The cost of the building was $1,000.00. Rev. Ruth resigned the work in 1880. About this time the Reformed people closed their work in the congregation.

In May, 1886, during the pastorate of the Rev. J. A. Dunlap, this congregation celebrated its fiftieth Anniversary with appropriate services, that were well attended and greatly appreciated by the people.

Revs. Summers, Hill, Sponseller, Sikes, Mitterling, and Drs. Grau, Wiles and Crouse, with a good number of laymen entered into the program of services.

On account of its close proximity to other congregations, and towns, it has lost a considerable amount of support, yet it is today, (1916), a live congregation of 35 confirmed members.

A Woman's Home and Foreign Missionary Society,—organized by Mrs. Rev. A. J. Houk, two years ago, (in 1914), has 20 active members taking 16 copies of "Women's Work," thus enlisting a good number of the membership in missionary work,—cannot be easily duplicated.

St. Peter's Congregation

Saint Peter's community, called "London Church," is situated in the northern part of Jackson Township, Richland County, Ohio, two miles east of Shelby.

At a very early day the Lutheran people of the community affiliated and worshipped with the Presbyterians, with the understanding that they should be

allowed to withdraw and form an organization of their own, whenever they might be able to support a pastor of their own faith.

Rev. Ruth in his autobiography, says, "The London congregation was organized in the autumn of 1833. I had, however, preached more or less in that

London. St. Peters.

community since the spring of 1832. Soon after the organization of this church, the congregation purchased a lot of ground, about one mile south of the village of London, for the burial of the dead, and a site for a house of worship."*

Soon afterward a church was built on this lot, — after the architecture of that day, — two stories

*Autobiog., pp. 58, 59.

high, with a gallery on three sides, and the pulpit elevated. This house, with many modifications and repeated improvements, is still in use, and the St. Peter's people enjoy the unique distinction of worshipping, not only on the site and in the first church of their fathers, but in what is, in all probability, the oldest church building in this part of Ohio.

Rev. Ruth says, again, "This congregation soon began to grow and to prosper in every way. Prayer-meetings and preaching services were usually well attended; Sabbath-schools were introduced and great interest was manifest by the people of all ages and the work prospered greatly.

My efforts in catechising the youth was especially blessed of God. I confirmed, on one occasion, fifty-two catechumens, the greater part of whom were young men and young women."*

Among the charter members of this congregation were: Mr. and Mrs. Leonard May, John Hershiser, Anthony Hershiser, Mr. and Mrs. Gump, and Sam'l Mowry. Rev. Ruth continued his services here for 20 years. After his departure from the community, the congregation was, on two occasions, separated from the North Mansfield charge, and connected with the Shelby Church. During this connection it was served by Revs. D. Sprecher, D. Summers, in two pastorates, J. F. Shearer and M. L. Kunkelman. At other times its pastors were the same with Oakland and Clay's.

The Sabbath-school enrolls 100 members. A Woman's Home and Foreign Missionary Society, organized 20 years ago, (1896) by Mrs. Rev. A. K.

* Autobiog. p. 59.

Mumma, enrolling 16 members is one of the active forces in the congregation.

Clay's Lutheran Congregation

About the year 1840, after a successful revival, and a large ingathering of young people in Zeiter's (Oakland) congregation, there was a division in the church on account of the language question, and also, because of the "New Measures" then coming into use.

These agitations finally resulted in the withdrawal of a part of the membership under the lead of Jacob Clay, and the organization of Clay's congregation followed.

A building lot was donated by Jacob Clay situated 1½ miles west of the Zeiter's Church, and a church building was erected, by the joint efforts of the Lutheran and Reformed elements in the community.

The charter members of the Lutheran faith were, in part, at least, Jacob Clay, Mr. and Mrs. Peter Miller, Mr. and Mrs. Jacob Kohler, Jacob Kiser, Mr. and Mrs. Thomas Rutledge, Robert Hall, and Mr. and Mrs. John Bringman. Rev. George Leiter was the first regular pastor called.

The first Sunday-school was organized there in 1852 by Solomon Weaver, who was its superintendent for many years.

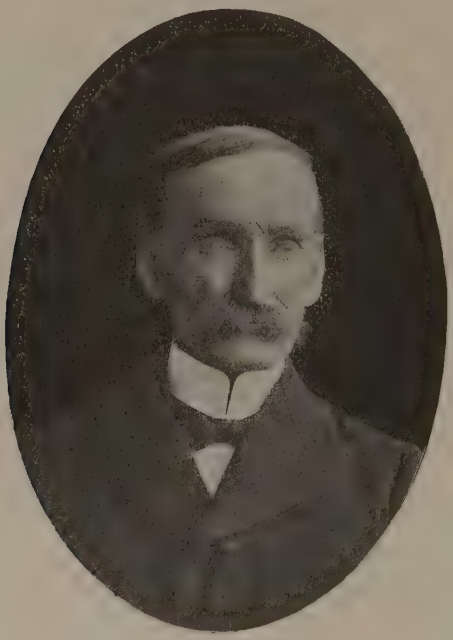
The Reformed element of the community soon identified itself with those of the Lutheran faith, and, with a possible few exceptions, the congregation was served by the same pastors as served the Oakland church.

The present membership (1916) is 45 confirmed members, and an active Sunday-school is maintained.

THE MONTPELIER CHARGE

Williams County, Ohio

The Montpelier Charge consists of the ZION church located at Karle, or West Jefferson; and the MT. ZION church nearly four miles west of Montpelier.



Rev. H. McClintic.

There was formerly a church at Milburn, a few miles west of Bryan, but without a house of worship, and also a church at Alvordton, organized by the Rev. L. Weishaupt. All these were located in Williams County. The first church at Alvordton burned and a

new one was erected in 1888. It was, later, moved into town and repaired, and is still standing and kept in order by the few members remaining, but for a number of years has been without service.

The church was served by the following ministers as pastors:

Rev. Geo. Walker,
Rev. T. W. Sargent,
Rev. James Cather,
Rev. J. H. Henderson,
Rev. James Long,
Rev. L. Weishaupt,
Rev. C. C. Sink,
Rev. J. H. Culler,
Rev. M. L. Smith,
Rev. J. A. Dunlap,
Rev. D. F. Kain,
Rev. Geo. A. Lee,
Rev. J. H. Crouse,
Rev. M. L. Exline,
Rev. J. A. West,
Rev. J. M. Weber,
Rev. Rugh McClintic.

In later years the charge has frequently been without regular service, or, has been supplied by students from Wittenberg Theological Seminary, at Springfield, O.

During the pastorate of Rev. J. H. Culler, a substantial and comfortable parsonage was built at West Jefferson, which was moved to Montpelier during the pastorate of the Rev. J. M. Weber.

West Jefferson (Karle) Church

The West Jefferson congregation was organized by the Rev. Geo. Walker of Butler, Indiana, in the year 1859, with but nine charter members.

Two years later, under the leadership of the Rev. T. W. Sargent, the present house of worship was erected and dedicated. The congregation increased and prospered, becoming a flourishing country church. In 1890 the church building was repaired and improved

at a cost of $600 to $700 and was re-dedicated Jan'y 4, 1891. The dedicatory services were conducted throughout by the Rev. C. S. Ernsberger of Galion, Ohio, then Traveling Secretary of Wittenberg Synod. Like most country churches it has suffered great losses in membership from the disintegrating influences of country life, but it has still some very staunch and faithful supporters, who are holding on to the work and maintaining regular services.

Mt. Zion Church

The Mt. Zion congregation was organized by the Rev. J. H. Culler in 1875 with 21 charter members. The corner stone of the new building was laid on September 3, 1876. A brick church was erected and dedicated in February of the following year. This, too, grew into a large country congregation. But other denominations organized and built churches on the same territory and a tide of adverse influences set in, causing it to suffer decline in numbers and strength. A few substantial members sustain it, and it is still doing a very good work. The charge is being supplied by the Rev. J. A. West, a former pastor.

St. Paul's Lutheran Church, Bucyrus, Ohio

The Lutherans in and near Bucyrus met from time to time in private homes for worship, previous to the organization of the congregation in 1829. It is not known how early these meetings were held, but probably not previous to 1827 or 1828.

St. Paul's Lutheran church of Bucyrus, Ohio, was organized in the old brick school house, near

Walnut and Galen streets, in the year 1829, but the records do not say in what month. The organization was effected by the Rev. David Schuh, who came from the German Lutheran Church of Pennsylvania, and was the first pastor of this new organization. Bucyrus had been laid out only a few years before, and it is said at this time, the village contained but thirty or forty houses. There was not then even one

THE FIRST CHURCH BUILDING.

church building. All public meetings were held in this school house, even the sessions of court.

In the biography of Rev. F. J. Ruth (p. 44) it is stated that he organized an English Lutheran congregation in Bucyrus in January, 1833. The church was certainly organized before that time. The probabilities are that from that date English services were held regularly. In confirmation of this fact is the

JOHN STAUGH,
2nd pastor.

THE SECOND CHURCH.

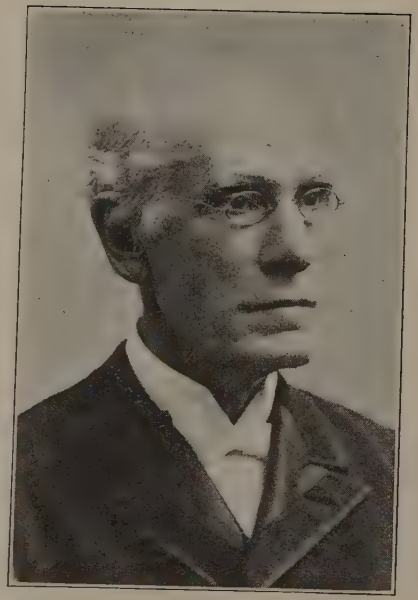
record that the English speaking portion of the congregation, Dec. 1, 1832, extended a call to Rev. F. J. Ruth of Ashland, Ohio. The call was accepted. Rev. Ruth however remained in Ashland three years longer, but came regularly to Bucyrus to preach. In 1835 he located in Bucyrus, and remained there as pastor till 1852.

From the time the congregation was organized, services were held in the brick school house above mentioned for a period, and then later in the court house, until the first church building was erected in 1836.

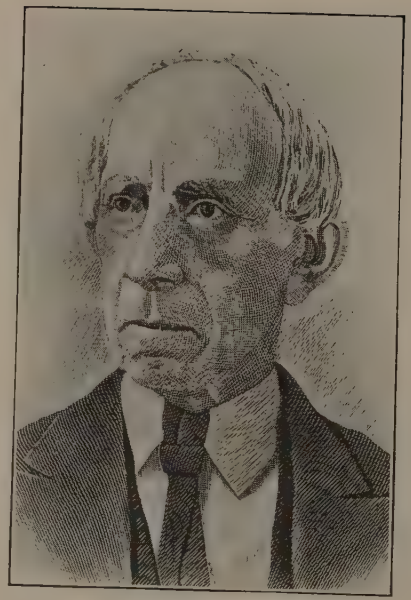
As early as 1835 or 1836, the congregation bought the lot opposite the court house for $400.00. The church was probably built and put under roof in 1836, but was not completed and occupied till 1837.

The first record of a church Council being elected was in 1833, when Abraham Myers and George Schroll were elected elders, Nicholas Failor and Abraham Shroll deacons, and Adam Bair and Nicholas Cronebaugh trustees. At the next church election in May, 1835, four elders, four deacons and three trustees were chosen. Among these officers were two brothers, George and Daniel Shroll, who soon after their election died of cholera. John Bremen and Daniel Savage were elected to fill the unexpired terms.

At first the congregation was composed partly of German, and partly of English members. In 1838 the entire membership numbered 81. Rev. F. J. Ruth preached for the English and Rev. John Stough for the German members. In 1842 the German members



A. R. HOWBERT,
4th pastor.



F. J. RUTH,
3rd pastor.

sold their interests to the English portion of the congregation, but both used the church until 1856.

The congregation is thoroughly organized. There are four Elders, six Deacons and three Trustees, who with their pastor, constitutes the Church Council. The confirmed membership of the congregation numbers 630. Of these about 550 are resident members. For convenience of visitation, the whole congregation is divided into twenty districts.

The Sunday-school was organized April 5, 1838, by Rev. Ruth.

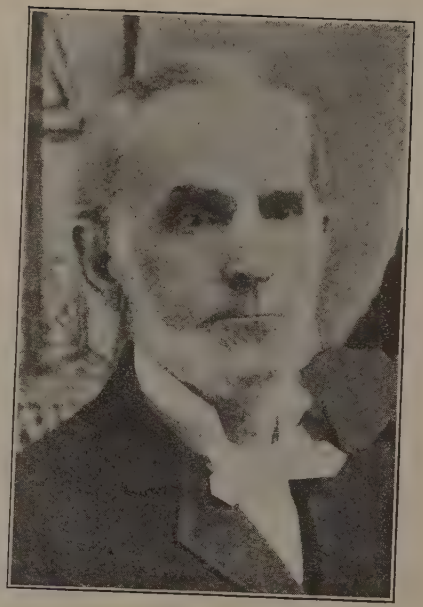
Enrollment of the Sunday-school is 500. This does not include the Home Department of 46 members, nor the Cradle roll of 30 members. The school is graded, and is using the International series of graded lessons. Many of the classes are organized. In the early history of the school the successive pastors acted as superintendent.

Other organizations are: a Woman's Missionary Society of 70 members, a Young People's Missionary Society of 50 members, a Mission Band of 45 members, a Luther League of 60 members, a Lutheran Brotherhood of 42 members, a Ladies' Guild, etc.

At the annual congregational meeting in April, 1913, it was decided to assume the support of some home mission church. The new congregation organized in Marion, Ohio, in October, 1913, has become the adopted child of St. Paul's, and is being supported by her.

Three churches have been built by the congregation. The first church was erected in 1836, the corner stone having been laid August 20th of that year. This was during the ministry of Rev. Ruth. The building

REV. M. W. HAMMA,
6th pastor.



JOSHUA CROUSE,
5th pastor.

REV. J. B. BALTZLEY,
8th pastor.

J. H. BROWN,
7th pastor.

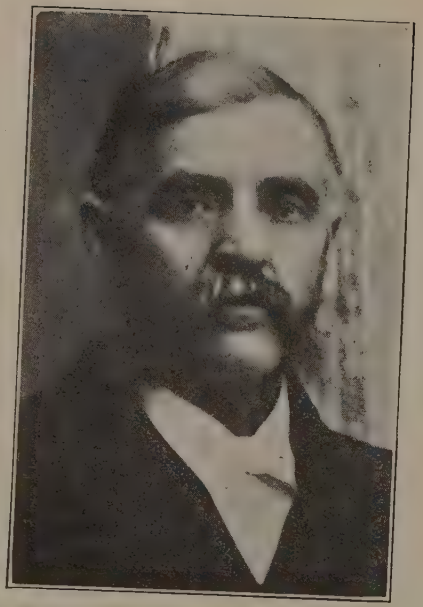
was located on the corner of Walnut and East Mansfield streets, opposite the court house. It was a plain one-story brick building, and had a seating capacity of perhaps 150 or 200 people.

August 11, 1856, a resolution was passed to erect a new church building. Subscriptions were solicited, and in a few months the sum of $6,000.00 was secured. The location of the church was changed to Walnut and East Rensselaer streets, one block south of the first site, because the old lot was not large enough. This second church building was erected in 1857, under the administration of Rev. Joshua Crouse. The corner stone was laid July 2, 1857, and the church was dedicated May 16, 1858. Rev. F. W. Conrad, of Philadelphia, preached the dedicatory sermon. The church was a substantial two-story brick building, with Sunday-school room on the first floor, having a seating capacity of 350 or 400 people, and an auditorium on the second floor with a like seating capacity.

August 3, 1902, the corner stone was laid for the third building during the pastorate of Rev. Clarence E. Gardner. Rev. Prof. D. H. Bauslin, D. D., of Hamma Divinity school, Springfield, Ohio, preached the sermon, and Rev. Jacob H. Culler, D. D., a former pastor, assisted in the services of the corner stone laying. The new church was dedicated September 6, 1903. Rev. M. W. Hamma, D. D., preached the morning sermon, and Rev. D. H. Bauslin, D. D., preached in the evening, Rev. C. G. Heckert, D. D., president of Wittenberg College, and Rev. G. M. Grau, D. D., and Rev. J. H. Culler, D. D., former pastors, participated in the services of dedication. The church is a fine stone structure, with Sunday-school apartment and

D. H. Bauslin,
10th pastor.

Rev. A. H. Studebaker,
9th pastor.



REV. H. F. DORNBLASER,
12th pastor.

G. M. GRAU,
11th pastor.

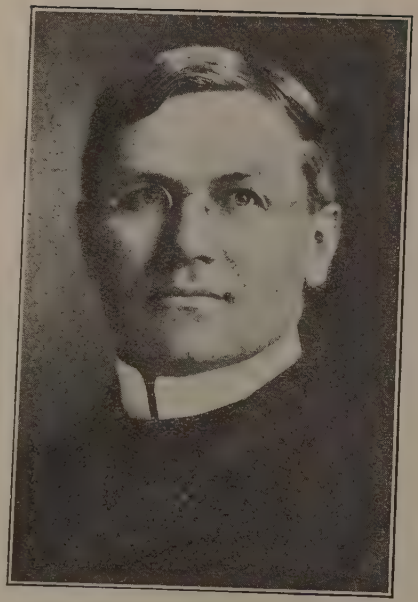
auditorium on one floor, and has a seating capacity of 800 people. Apart from the new organ installed more recently, the new church cost almost $30,000.00.

A "Ladies' Aid Society," organized by Mrs. G. M. Grau, did very efficient work in providing funds for the building of the new crurch. This society contributed $2,500.00 in cash; and besides, gave a memorial window, and carpeted the auditorium, Sunday-school rooms, pastor's study, halls, etc.

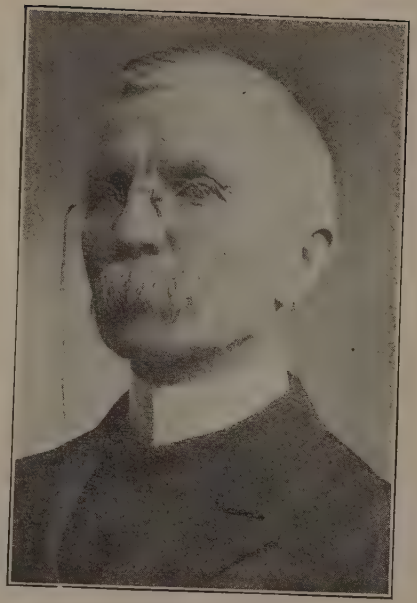
The following pastors have served the congregation:

Rev. David Schuh	1829-1831
Rev. John Stough	1831-1832
Rev. Francis J. Ruth	1832-1852
Rev. A. R. Howbert	1852-1856
Rev. Joshua Crouse	1856-1864
Rev. M. W. Hamma	1864-1867
Rev. J. H. Brown	1867-1870
Rev. J. B. Baltzly	1870-1876
Rev. A. H. Studebaker	1877-1880
Rev. D. H. Bauslin	1881-1888
Rev. G. M. Grau	1889-1891
Rev. T. F. Dornblaser	1891-1895
Rev. J. H. Culler	1895-1900
Rev. C. E. Gardner	1900-1906
Rev. S. G. Dornblaser	1906-

The congregation has been in existence 84 years. It has been served by fifteen pastors. The average length of the pastorate has been five and one-half years. Rev. F. J. Ruth's pastorate was the longest, continuing over a period of twenty years. The present pastorate is the second longest in the history of the congregation.



C. E. GARDNER,
14th pastor.



J. H. CULLER,
13th pastor.

Rev. S. G. Dornblaser,
Present Pastor.

In the vestibule of the church may be found the photograph of every pastor, except the first; and also of the three church buildings.

Rev. Ruth in speaking of the first church building says: "Many were the souls which were delivered from the power of darkness, and translated into the kingdom of God's dear Son, within its walls."* It was in this church that the first Sunday-school of the congregation was organized, and where the prayer meetings of the congregation were begun.

During the pastorate of Rev. F. J. Ruth, Abraham H. Myers of the Bucyrus congregation, entered the Lutheran ministry. He died, however, in the prime of life, while he was pastor at Rowsburg, Wayne Co., Ohio. (See Biography of Ruth, p. 53). Another man of the same name, Abraham Myers, entered the ministry from this congregation in the year 1857. Other men who have entered the ministry from the Bucyrus church are: Rev. John B. Baltzly, of Hudson, Mass., Rev. H. A. Ott, D. D., of Canal Dover, Ohio; Rev. Wilson R. Stewart, of Stamford, Conn., and Jno. W. Darr, Union Theological Seminary, N. Y.

LEGACIES.

By the will of Loring Converse, and his wife Salutha C. Converse, St. Paul's church was bequeathed the sum of $2,000.00. The money was paid to the church May, 1908, and was invested in a new pipe organ, the additional cost of the instrument being provided by the congregation. The organ is known as "The Converse Memorial."

*Autobiog., p. 50.

THE PRESENT CHURCH.

By the will of Elias Blair, who died June 24, 1912, St. Paul's congregation received a legacy of $1,000.00. This bequest is held in trust, and will probably be invested at some future time in a suitable memorial.

The congregation very greatly appreciates the love and devotion to the church and the cause of Christ, that prompted these liberal gifts. In generations to come, the members will continue to enjoy the benefits secured by these generous bequests.

THE CONVOY-MT. ZION-BETHLEHEM PASTORATE

The Convoy English Lutheran Church had its beginning in a log house of worship, situated on the Ridge Road, now the Lincoln Highway, about one mile from the village. This building was erected for the benefit of the community and was used by all religious denominations. It was built in 1850. Here the Lutheran settlers gathered for the worship of God according to their own faith, until it was destroyed by fire in 1861.

Rev. Simon Spyker was one of the pastors of the flock in those days. The ministers came and went on horse-back, and thus, also performed their pastoral duties.

On account of the lack of records the names of other pastors that ministered in this log church can not be given.

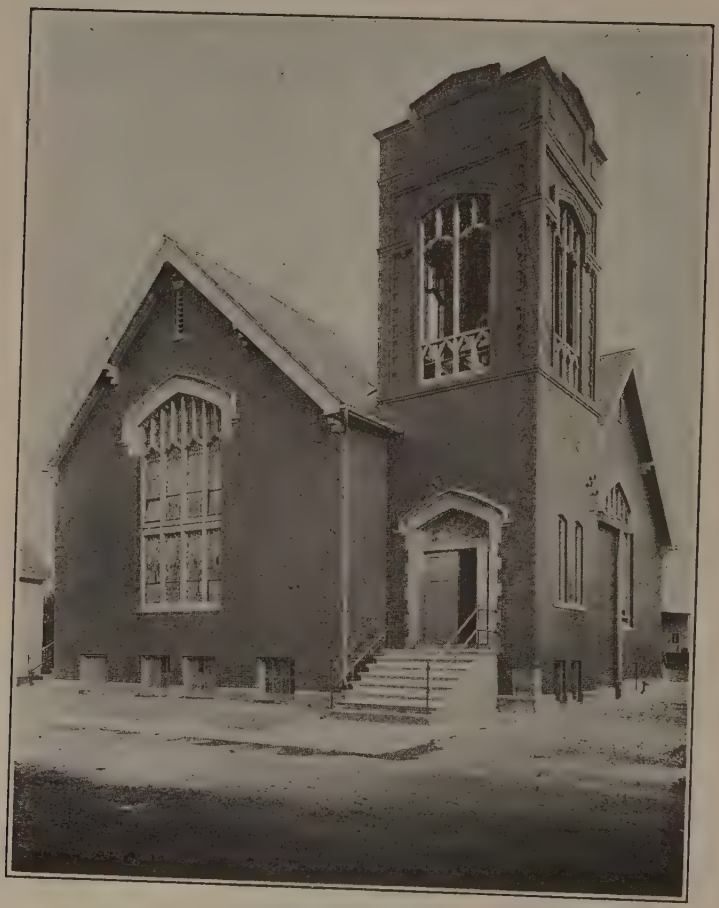
After the destruction of the log church building, the question of re-building naturally arose. After due deliberation it was decided to locate the new church in the village. A frame church building stood on the ground on the Ridge Road, which is now occupied by the Church of God. Adjoining it is the old Union

Cemetery where sleep the remains of many of the early Lutherans. It is still used for burial purposes.

Before the new Convoy Lutheran Church was built, Rev. E. W. Erick visited the flock and conducted services in the school-house. This pastor then belonged to the Northern Indiana Synod. The pastorate also, at first was a part of that Synod. Rev. Erick was then stationed at Monroeville, Indiana. During the pastorate of the Rev. F. Biddle, "Grand-ma Wyandt" donated the lot on which the new Convoy Lutheran Church should be built. This is the same lot now occupied by the church. A frame building was then erected which served the congregation until 1913, when the present fine brick church was erected and dedicated to the worship of God, during the pastorate of the Rev. M. I. Powell.

Its arrangement is after the manner of Lutheran interior equipment, with Sunday-school apartments in the rear, several class rooms, Pastor's study, and basement, equipped and furnished for social purposes. The entire seating capacity will accommodate 500 persons. The windows are of fine Art glass. The names of pastors and pastorates in part, follow:

Rev. Simon Spyker.
Rev. Valentine Exline.
Rev. Frederick Biddle.
Rev. C. Caskey.
Rev. E. W. Erick.
Rev. C .M. Haggard.
Rev. A. M. Morrison.
Rev. A. J. Douglas.
Rev. G. W. Halderman.
Rev. George Exline.



CONVOY CHURCH.

Rev. Geo, Hammer	1869-1872
Rev. J. M. Dustman	1872-1874
Rev. E. W. Shanibarger	1874-1875
Rev. J. T. Gladhill	1875-1878
Rev. Hiram Knodle	1878-1881
Rev. A. J. Cromer, supply.	
Rev. H. C. Grossman	1883-1884
Rev. Robert Atkin	1884-1886
Rev. A. C. Martin	1886-1891
Rev. John Farrow	1892-1893
Rev. Robert Atkin	1894-1896
Rev. A. Z. Fryberger	1897-1898
Rev. J. A. West	1898-1901
Rev. S. A. Zimbeck	1901-1904
Rev. A. J. Houk	1904-1909
Rev. M. I. Powell	1910-1914
Rev. H. Allen Leader	1914-

The congregation is well organized, with an active Council, a Brotherhood, organized Sunday-school classes, a Luther League, Ladies' Aid Society, and a Woman's Home and Foreign Missionary Society.

In 1916 all indebtedness was cancelled and improvements made to the amount of $1,000.

Bethlehem Congregation

Previous to the year 1854, a few citizens of Harrison Township, Van Wert County, O., feeling the need of the "Means of Grace" as administered by a General Synod Lutheran pastor, under the leadership of Rev. Simon Spyker, organized the Bethlehem Evangelical Lutheran Church. This was done on the 30th of January, 1854.

There were nine charter members, as follows: Samuel Sheets, William K. Hope, John Bower, Wil-

liam Bower, Sophia May, Eve Elizabeth Hope, Mary Ann Werner, Margaret Wittenberg, Mary Sheets.

The Bethlehem congregation, it is believed, was connected with the Convoy and Mt. Zion congregations from the beginning.

One of the great difficulties in the way of the progress of the work, at first, was the fewness of the numbers and the consequent low spirit, and lack of enthusiasm. It grew, however, quite rapidly, from the beginning, and was for a considerable time the strongest congregation in the charge. The constitution of the congregation calls for and emphasizes Infant Baptism and Catechisation. In the course of time, however, the latter was neglected and evangelistic meetings were the chief method used for the ingatherings and the additions to the church.

In more recent years, the good method of catechising the young people was restored and is now continued with much success.

The congregation is fairly well organized. A flourishing Sunday-school is maintained, a Ladies' Aid Society is in operation, assisting in every good work, and a respectable number of the male membership belongs to the Brotherhood of the Charge.

The Church building is of brick and will accommodate a congregation of about 250. It is well equipped with the necessary furnishings for church and Sunday-school purposes.

The names of pastors and terms of pastorates are the same as those of Convoy and Mt. Zion congregations.

Mount Zion Congregation

About the 15th of April, 1860, a meeting was held in the dwelling house of David Fournough for the purpose of completing the organization of an English Lutheran Church. This was done by the election of Peter Densel as Elder, and Christian Zimmerman as Deacon; Rev. Simon Spyker as Pastor and Chairman. The name of *"Mount Zion, English Lutheran Church,"* was chosen.

The following names appear as Charter Members: Peter Densel, Christian Zimmerman, David Fournough, Daniel Densel, Barbara Zimmerman, Barbara Densel, Jacob Densel, Elizabeth Fournough, Margaret Zimmerman, Nancy Walter, Barbara Wyandt, Catharine Dama.

This congregation was associated with Convoy and Bethlehem congregations in constituting a pastorate from the beginning, and the relationship has been satisfactory and harmonious. The smallness of the membership, was, from the beginning a source of weakness and a natural cause of discouragement, but a sturdy faith led them to take courage to undertake the erection of a new house of worship, and, in January, 1883, steps were taken to build a frame church. A building committee was appointed and, with the pastor, Rev. H. C. Grossman, they went to work energetically, and soon the work was completed and dedicated. The building has a seating capacity of over 200, and is well equipped with the usual furnishings.

The names of pastors and terms of pastorates are the same as those of the Convoy and Bethlehem congregations.

Christ's English Lutheran Church, Galion, Ohio

During the summer of 1831, the Rev. John Stough, one of the pioneers of Lutheranism west of the Ohio River, being invited by some Lutheran and Reformed families, came to Galion. He organized a union congregation,—Lutheran and Reformed,—and became its pastor, serving it for five years. The infirmity of age compelled his resignation at that time and he resigned, leaving a congregation of forty- three members.

The next pastor was a Rev. Lauer, a Lutheran, also. Then three Reformed pastors followed in succession.

Some time between 1831 and 1841, a church building was erected on the south-east corner of Union and Church streets.

During the existence of this Union congregation, the Revs. Solomon Ritz, George Leiter and F. J. Ruth, — Lutherans, — preached occasionally, in the English language.

About 1841, this union congregation divided, the German Lutherans and German Reformed, each, building a new church, while the English element of the congregation bought the old property, organized a Lutheran congregation, and secured the Rev. J. H. Hoffman as pastor.

Succeeding pastors were Revs. Andrew Kuhn, Joshua Crouse, E. Eastman, and Isaac Culler.

In 1851 Wittenberg Synod formed a pastorate composed of the Galion, New Castle, Leesville, and Loss Creek congregations. In April, 1852, the Rev. F. J. Ruth was called as pastor. He found a con-

gregation small in membership but composed of faithful and devotedly pious people. During his nine years of service—until April, 1861—75 persons were added to the membership. It must be said that at this time the congregation was indebted for its existence largely to two of its prominent members, who died during this pastorate, viz.: Conrad Traul and Jacob Ruhl.

Rev. Ruth was succeeded by the Rev. M. J. Stover, who served the church most faithfully for nearly three years.

While a good number of members were added, yet the congregation was greatly weakened by the ravages of the Civil War.

In March, 1864, Rev. Ruth was re-called to the Galion Charge and served it until 1870. The old building had become unsafe, and for two years the congregation worshipped in the Baptist Church. Finally during Rev. Ruth's pastorate, a new church building,—the one standing today, (1916), was erected on South Columbus street. It was dedicated March 23, 1869. The most liberal subscribers were Joel Riblet, Martin Sponhauer, and John Sherer, especially the first. During this second pastorate, 38 members were added to the church list.

In 1870 the Galion congregation withdrew from the other churches in the charge and became independent. Rev. H. B. Miller was called to the Galion congregation while Rev. Ruth became pastor of the other congregations. Rev. Miller took charge of the work Jan'y 1, 1871, and on the 29th of the same month reorganized the congregation as "Christ's Evangelical Lutheran Church." The membership was then 56. He continued as pastor until 1876, having

GALION CHURCH.

added a net gain of 64 members, making the membership 120.

Rev. E. W. Souders was next called and continued as pastor from July, 1876, to July, 1881, leaving at his resignation a membership of 153. At the call of the congregation, Rev. C. S. Ernsberger entered upon the work of the pastorate Nov. 13, 1881, and resigned Jan'y 1, 1891. During this pastorate a debt of $1,000 of ten years standing was paid the first year, and the congregation at once undertook the repair of the church building, at a cost of nearly $6,000.00. The repairs comprised a renewed Auditorium and a Sunday-school Annex. These improvements were nearly all paid for during the pastorate. The membership was increased to 275.

In this pastorate there was a notable advance in benevolent contributions, and along all lines of church activities. A Woman's Home and Foreign Missionary and a Christian Endeavor Society were formed, also.

Rev. James K. Argo became pastor April 1, 1891. During his pastorate ending Sept. 1, 1893, the membership was increased by 39.

Rev. M. Colver served the congregation from Sept. 1, 1893, to Dec. 1, 1897, leaving a membership of 345.

Rev. N. J. Hadley became pastor March 15, 1898, and retired April 1, 1903.

The Rev. A. A. Hundley assumed charge May 15, 1903. During his ministry plans were laid for the remodeling of the Sunday-school building; a parsonage was purchased; and a considerable portion of the indebtedness thus incurred was paid. He resigned the

church May 15, 1912, with a communicant membership of 455.

Rev. D. C. Burnite became pastor July 14, 1912. During the first two years of his pastorate, owing to a change in the Erie Railroad system, a large number of members removed to Marion, Ohio, and from many of these as a nucleus, St. Paul's church of Marion was organized. The membership at present, (1915) is 463.

The Sunday-school room has been remodeled and the church auditorium redecorated.

Trinity Lutheran Church, (Scherer's)

In 1861 Rev. M. J. Stover became pastor of the Galion charge then comprising Loss Creek, Leesville, Galion, and New Castle congregations. The John and Adam Scherer families were included in the membership of the Galion congregation. Through their instrumentality largely, the Rev. Stover visited the community of the Scherers about five miles north of Galion, gathering the Lutheran people into an organization. No definite date of the organization is given, but it is most likely to have taken place in 1862 or early in 1863. In April, 1863, Rev. Stover resigned and was succeeded by Rev. Ruth, who served it after the withdrawal of the Galion congregation from the charge in 1870, until in 1875, and after a period of vacancy, Rev. H. B. Miller became pastor, and served very successfully until 1881, when he resigned and was succeeded by Rev. S. P. Fryberger.

At this time the people of the charge sent an application to Synod to have the name of the charge changed from "Galion Charge" to "North Robinson

Charge." This was granted without any change in the relation of the congregations. Early in the self-same year the Trinity congregation began the erection of a new church building. The people joined hands and worked together with great unanimity and on the 27th of November dedicated to the worship of God a new frame building, 32 by 42 feet, 18 ft. story, with arched ceiling, gothic windows of beautiful stained glass, pews of natural wood trimmed in black walnut, modern pulpit, and platform for choir to the left, bell tower of 16 ft. with a splendid bell of 350 lbs. weight, the entire building finished in good style, an honor to any community, costing $1,775.00. The dedication sermon was preached by Rev. W. H. Singley, D. D., then pastor at Bellefontaine, Ohio. It was dedicated free of debt. The same year the North Robinson Charge purchased and paid for a new parsonage at a cost of $1,000.00.

Rev. E. K. Baker succeeded Rev. Fryberger in 1885 and remained as pastor for four years. In 1889 a readjustment was made in several charges in the county and Trinity congregation was placed in care of the pastor of the Galion congregation. This did not prove satisfactory and it was placed back again with North Robinson Charge, with Loss Creek, and North Robinson. This arrangement remained intact until the following action was taken at a congregational meeting regularly called for May 17th, 1914, to consider the matter of continuing or discontinuing the organization. After due deliberation it was decided that, because of the removal of many members and the meager prospects of development, it is expedient to disband. A committee was appointed by the Synod,

and the church property sold, and the proceeds voted to the First Lutheran Church of Galion, whither nearly all of the remaining members have transferred their membership.

St. John's Lutheran Church, Ohio City

The Liberty Center Evangelical Lutheran Church, —now St. John's Lutheran Church of Ohio City,— was organized by Rev. C. Caskey, June 20th, 1858, and located near the Liberty Center school house, in Liberty Tp., Van Wert County, Ohio. Charter members are as follows: Rev. Valentine Exline and wife, Daniel Koogle and wife, William Weagley and wife, Solomon Kline and wife, Jacob Swoverland and wife, Elias Burger, Jacob Wallick, John Kuhl, Jacob Kiser, Jacob Debert, Mrs. Mohler, Mrs. Humbarger. In all there were seventeen charter members.

The organization held its regular services in the Liberty Center school house until in May, 1881, when it became owner of its own church building in which it worshipped until December, 1895.

Up to this time it was a country congregation located one mile west of Ohio City, and as the village grew, other churches located there and the location in the country was considered at a great disadvantage. A location was secured in the village.

Being unable to buy a lot and build, the attention of Wittenberg Synod was called to the needs of the situation, and responded with an appropriation of $300 for four years, annually. The location was changed and the church was built. A little later the name of the congregation was changed also to "St. John's Lutheran Church of Ohio City."

Since then the membership has steadily increased, —the Sunday-school has more than doubled its enrollment, a mid-week service sustained, and all the regular services are well attended.

During the pastorate of the Rev. A. Z. Fryberger, in 1895,—a Christian Endeavor Society was organized and well sustained. The name of the society was changed during the pastorate of Rev. H. C. Hadley to "Luther League." In addition to these organizations there is a Ladies' Aid Society, and a Brotherhood. The first building erected in the country was a frame, 30x40 feet with a seating capacity of 250-300, at a cost of $600.00,—this was erected in 1880 and 1881, under the pastoral care of Rev. A. Leathers. He was assisted in the dedication by Rev. Frederick Biddle, a former pastor.

During the year 1896,—the second pastorate of Rev. A. Leathers,—a new brick church was erected in Ohio City, with a seating capacity of over 300, at a cost of above $2,000.00, on a large lot conveniently located. The pastor was assisted in the dedicatory services by the Rev. Dr. H. L. Wiles, then of Mansfield, O. Over $1,100.00 were raised in subscriptions and cash, and the indebtedness all provided for.

Since then, new seating and pulpit furniture, a furnace, and an electric light system were added.

On an adjoining lot a new parsonage was built in 1894, and enlarged and improved a year later.

Pastors have served this congregation as follows:

Rev. C. Caskey.....	June 1858 — Nov. 1858
Rev. F. Biddle.....	Nov. 1858 — 1862
Rev. J. M. Dustman.....	.... 1864 — 1866
Rev. G. W. Halderman...	Supply.

Rev. G. Hammer		1870
Long vacancy with occasional supplies.		
Rev. Valentine Exline	1874 — Oct.	1875
Rev. A. Leathers	Oct. 1875 — Oct.	1881
Rev. John Miller	Feb. 1882 — Oct.	1883
Rev. S. P. Snyder	Dec. 1883 — Dec.	1894
Rev. A. Z. Fryberger	Feb. 1895 — Feb.	1896
Rev. A. Leathers	Feb. 1896 — Feb.	1898
Rev. H. C. Hadley	June 1898 — Aug.	1902
Rev. H. McClintic	Apr. 1903 — Dec.	1907
Rev. N. S. Luz	Mar. 1908 — Nov.	1909
Rev. P. A. Hartman	Apr. 1910 — June	1911
Rev. J. L. Marvin	Oct. 1911 — Sept.	1912
Supplies until May 1914.		
Rev. J. A. Laughbaum	May 1914 — Apr.	1915
Rev. H. C. Stuckenberg	1915 —	

Glenwood Ave. English Lutheran Church of Toledo, Ohio

The city of Toledo, Ohio, is by far the greatest field of Home Mission enterprise and opportunity within the bounds of Wittenberg Synod. Indeed it is one of the greatest in the great Middle West. At the present time (1916), at least one-tenth of its two hundred thousand population are baptized members of the Lutheran Church. In the order of their numerical strength in membership the various synodical bodies are represented as follows: The Iowa Synod with six congregations; the General Council with ten congregations; the Joint Synod of Ohio with three congregations, and a mission Sunday-school in process of development into a congregation; the Synodical Conference (Missouri and Michigan Synods) with four congregations; the General Synod with three congregations and a Sunday-school in process of de-

velopment into a congregation; and in addition to the foregoing a Scandanivian congregation and a Slovak congregation are being developed with a view towards organization, making a total of thirty congregations established, or in process of organization.

The General Synod did not enter this great Lutheran stronghold until late in the year 1900, when upon the advice of the General Secretary of its Board of Home Missions and the Advisory Board of Home Missions of Wittenberg Synod, it was decided to establish a mission of this Synod in Toledo, and the Rev. Fremont E. Leamer, then pastor of Trinity Lutheran Church of Findlay, Ohio, was asked to become the first home missionary for this field. He began canvassing the field Dec. 10, 1900. He was commissioned by the Board of Home Missions in March, 1901, and held the first service in a storeroom in a small one-story building at 2216 Monroe street, later moving to another store room at 2663 Monroe St.

Three weeks later, on Easter Sunday, April 7th, the mission was organized with thirty charter members, six of whom are still members of the congregation, viz.: Mrs. S. J. Wirick, Mrs. Ida Beckwith, Mr. and Mrs. Fred E. Gear and Mr. and Mrs. Chas. E. Ehermann.

The first lot purchased, fronted on Glenwood Avenue, being sixty feet taken from the rear of two lots fronting on Monroe street in the heart of the best residential district of Toledo. This purchase was made August 17, 1901, the congregation having been incorporated the previous day under the name it now bears.

On September 23rd ground was broken for the present Church building. October 13th the corner stone was laid and by February 27th, 1902, the building had progressed sufficiently to permit of the holding of the first services in the basement.

On May 11, 1902, the new building was solemnly set apart for the service and glory of God by the act of dedication. The dedicatory sermon was preached by the Rev. A. Stewart Hartman, D. D. He was assisted in the service by the Rev. H. L. Yarger, D. D., and the following pastors of Wittenberg Synod: the Rev. E. H. Dornblaser, D. D., the Rev. H. L. Wiles, D. D., the Rev. C. E. Gardner, D. D., the Rev. N. J. Hadley, the Rev. F. B. Heibert and the Rev. Geo. S. Bright.

The building is of limestone, built after the Gothic type of architecture and originally cost $5,000. This was intended to be the Sunday-school chapel, the main auditorium having been planned for the rear of the chapel. Extensive improvements were made to the building in the spring of 1914 under the pastorate of the Rev. Alvin E. Bell, by the erection of a substantial addition for chancel, sacristy, and choir room, and installing Lutheran appointments such as the altar, lecturn, altar cross, chancel hangings, hymn-board, baptismal font, organ, pews, etc., at a cost of $2,600.

A year later, in March, 1915, developments were such, that, to avoid being shut off almost entirely from view from the main artery of traffic by the erection of a large Church building of another denomination on the corner lots adjacent to the mission it became necessary to purchase the remainder of these lots from which the old Church lot had originally been bought.

Upon the advice of Synod and its Advisory Board of Home Missions and the officers of the Boards of Home Missions and Church Extension, this purchase was made for $11,500 on June 1, 1915. Coming upon the mission at a time when it still had a debt of $1,200 on the improvements made a year before, and requiring a cash payment within a few weeks of $3,500 it became necessary for the congregation through its pastor to make an appeal to the congregations of Synod for offerings to save the mission from a disaster which would have undone the work of former years, and blighted the future, unless the present location had been abandoned for another.

So liberal was the response to this appeal on the part of the congregations of Synod outside of Toledo together with the members of the mission, that the crisis was successfully met and one year after purchase, the debt reduced from $11,500 to $4,700, part of this reduction being due to a fortunate sale of a few feet of the new lot which seemed unnecessary for the future building site. The wisdom of this purchase is evidenced by a thirty per cent increase in value within the first year.

The Church now has what is universally admitted to be one of the very finest Church sites in the entire city of Toledo in the same block with and within a few doors of the beautiful new $750,000 Museum of Art.

The original plan of building to the rear of the chapel has been abandoned and when the main auditorium is built it will probably be attached to the side of the chapel and built facing Monroe street and occupying the beautiful corner lots. The property now

has a frontage on Glenwood avenue of two hundred feet and on Monroe street of one hundred feet, the rear sixty feet being eighteen and six-tenths feet wider. Its estimated value is $25,000. The indebtedness is being steadily reduced. $3,000 was paid in 1916.

The mission has had but two pastors: The Rev. Fremont E. Leamer having served from March 1, 1901, to March 23, 1913, and the Rev. Alvin E. Bell from June 29, 1913, to the present time, (1916).

The following table summarizes the growth in membership of our Glenwood congregation and Sunday-school from its organization to Oct. 1, 1916:

Year — 1901	— Communicant members	48
1902	" "	67
1903	" "	86
1904	" "	98
1905	" "	107
1906	" "	110
1907	" "	125
1908	" "	120
1909	" "	125
1910	" "	125
1911	" "	135
1912	" "	130
1913	" "	130
1914	" "	175
1915	" "	200
1916	" "	240

Year — 1901	— Sunday-school enrollment	30
1902	" "	60
1903	" "	67
1904	" "	112
1905	" "	125
1906	" "	140
1907	" "	137

1908	"	 140
1909	"	 150
1910	"	 150
1911	"	 140
1912	"	 140
1913	"	 110
1914	"	 137
1915	"	 165
1916	"	 190

First Evangelical Lutheran Church, Springfield, Ohio

Lutheranism in Springfield dates from 1841 when Rev. John Lehman, then living at Xenia, Ohio, was serving a number of churches in Greene and adjoining counties, among them one at Frieden's, near Lawrenceville, Clark County, worshipping jointly with a Reformed congregation in the same building. It was at this time that Rev. Lehman made the acquaintance of several Lutheran families in Springfield, among whom were the Cooks, the Ways, and the Filberts, and others who desired that he should preach to them in Springfield, then a village of but a few hundred inhabitants. With this request Rev. Lehman complied and the first sermon preached by a Lutheran pastor was delivered by him at the home of Mr. Jacob Cook, in the western part of the village not far from where the Big Four railroad now crosses Main street.

Dr. Ezra Keller, the founder and first president of Wittenberg College, says that the first organization was formed in November of 1841, while Rev. Lehman says the congregation was organized on May 7, 1843. It is only probable that the former date was the beginning of preaching in Springfield, while the latter date is the one on which the congregation was organ-

ized with constitution adopted and officers elected. The court house was at first secured as a place for worship where services were regularly held on alternate Sundays. One who was present at the first service says that not more than a dozen members were in attendance and these mostly from the country. Shortly afterward the place of worship was changed to the Radical Methodist Church, later known as the Methodist Protestant, now occupied by the African Methodist Episcopal Church on East North street. Again the congregation changed its place of worship to the Associate Reformed Church, now known as the United Presbyterian, on South Limestone street, between High and Washington, only later to go to the Universalist Church on Washington street, where it remained until an edifice suitable for worship was erected on the present site of the First Church at the corner of High street and Wittenberg avenue.

In the oldest known record of Lutheranism in Springfield we find this account: "The Lutheran congregation in Springfield, Ohio, was organized on the 7th day of May, A. D., 1843. The officers of the congregation were, John Lehman, Pastor; Mr. Jacob Shuman, Elder; Mr. Daniel Reifsnider, and Mr. Jacob Cook, Deacons." No statement is made of the number of persons who comprised the organization, but on the 15th day of October, 1843, the following persons received the Holy Communion: Jacob Schuman, Jacob Cook, Daniel Reifsnider, Jacob Filbert, John Brant, Christian Kurtz, John Baker, Jacob Daner, Mrs. Daner, Magdalena Brant, Sarah Baker, Hannah Way, Maria Antony, Sophia Antony, Margaret Ann Garlo, Sarah Shuman, Maria Shuman, Elizabeth

Filbert, Elizabeth Circle, Justina Cook, Lavina Circle, Catherine Circle, Mrs. Huffman, Philip Woliston, Jacob Antony, William Way, Mary Way, Elizabeth Koblentz, and John Miller. Of this number ten were confirmed at this same service and four were baptized, making twenty-nine in all.

In another record we find this account: "This congregation was organized by the Rev. John Lehman in November of 1841. The first officers were Jacob Shuman, Elder; Jacob Cook and Daniel Reifsnider, Deacons."

From this small beginning, seventy-five years ago, Lutheranism has grown in Springfield to twelve congregations with a confirmed membership conservatively estimated at more than 5,000, with Wittenberg College cataloguing a thousand students and assets of nearly one million dollars, and the Oesterlen Orphans' Home with its 45 children located on a beautiful farm of 130 acres just beyond Lagonda and without the city limits.

Upon assuming the duties as pastor of the congregation in Springfield Rev. Lehman took up his residence in the city, but remained with the congregation only until the fall of 1844, when, because of the burden of the work in serving so many churches, he resigned, leaving the congregation with a few less than fifty members.

In the summer of 1844 that saintly man of God, Dr. Ezra Keller, then connected with a school that had been opened at Wooster, Ohio, came to Springfield seeking a more suitable location for the school. After traveling through the south-western part of the state and having preached in Springfield on the 23rd

day of June, Dr. Keller makes this note in his diary: *"I traversed the Miami valley looking out for a suitable location for our institution. None pleased me as well as Springfield." In December of this same year, and just one month after Rev. Lehman had resigned, Dr. Keller moved to Springfield, and began at once to serve the Lutheran congregation as its pastor to which position he had been elected. In February, 1845, Wittenberg College, by a vote of its Board of Directors, was located in Springfield. Dr. Keller was the first president of Wittenberg College, serving the college in this position, and pastor of the congregation until God called him to his rest and reward.

On March 1, 1845, the lot on which the First Church now stands was bought for $250.00. In those days money was scarce, the congregation small and poor, and funds being needed for the new institution just located in the town, made it almost impossible for the young congregation to secure a building of its own. In the early records of the congregation we find the following action:

> "March 11th, 1845, the following brethren, J. N. Kurtz, Jacob Filbert, Jacob Cook, John Longnecker, and the pastor met to consult about the necessity and possibility of building a church on the ground purchased. The subscription being small, and not likely to increase soon on account of the college subscriptions, they resolved, in reliance on divine aid, to undertake the work on their own responsibility."

*Biog., p. 245.

In the diary of Dr. Keller there is found this statement bearing upon the same matter. "Today, I, in connection with three other men, all in moderate circumstances, resolved in the name of the Lord to build a Lutheran church here on our own responsibility. So small was the congregation that we were obliged to proceed on this plan."*

Saturday, June 14, 1845, the corner stone of the new church was laid, the pastor, Dr. Keller, preaching the sermon from the text in Isaiah 28:16. The sermon was preached to a large congregation in the Universalist Church with the following Lutheran ministers present: Revs. S. Ritz, George Leiter, I. Culler, George Sill, and A. S. Link. The offering upon this occasion amounted to $20.27, which is the first entry of receipts for the building fund. The construction of the building was pushed as rapidly as possible and by November 1st the entire building was inclosed and the basement partly finished.

On Monday morning, November 3, 1845, Wittenberg College opened its first session in Springfield in the basement of the First Church. There were four rooms, including the vestibule, that were used for this purpose. Here the college classes remained and recited until 1848, when the college was moved to the east wing of what is now known as Myers Hall, or the Young men's dormitory. The preparatory classes remained at the First Church until the fall of 1850.

In the private record of Dr. Keller under date of November 24, 1845, we find ths entry: †"To-day I

* Biog., p. 280.
† Biog., p. 302.

preached for the first time in the basement of the new church. I had a school desk for my pulpit, and a floor, without a ceiling above my head. It was rather uncomfortable; but thanks be unto God, we have now a better sanctuary of our own." The church remained in this incomplete condition until the fall of 1847, when we find this entry in Dr. Keller's diary: "The financial affairs are improving. An effort has been made, if possible, to complete the upper story of the church. When we commenced this building I did not expect to see it completed in less than ten years. There is some probability that it will be finished in half that time. Thanks to the good Lord for this degree of prosperity."*

Under the leadership of Dr. Keller not only did the college take form and grow but the Lutheran Church was greatly strengthened and given a certain degree of permanence in the community. Lutheranism had seen its day of small things in the community, neither had it then nor has it since despised this day, and it was now destined to reap in joy what it had sown in tears, when, all too soon, both the congregation and the college were made to mourn, what seemed to many, the untimely death of the founder of Wittenberg College and the second pastor of the church. After a few weeks' illness, on December 29, 1848, Dr. Ezra Keller fell on sleep and passed to be with God. His death was a great blow to Wittenberg College as well as a keen loss to Lutheranism. He was mourned not only in Springfield but throughout the whole church. Stricken down while yet a young man, he

* Biog., p. 332.

had served his day and generation well, and the humble beginnings of Lutheranism in Springfield speak most loudly this day, of the worth and faith of this great man of God. Funeral services were held in the First Church and his body laid to rest on the campus of Wittenberg Collegee and later removed to beautiful Ferncliff cemetery where it awaits the Master's call. Suitable resolutions were adopted by the Council of the congregation and placed upon the minute book and later a marble slab suitably engraved was placed in the auditorium in memory of this truly great man, which now occupies a most prominent place and upon which thousands have looked and read the brief biography. May his life be an inspiration to the thousands who shall come to drink of the fountain of his beloved Wittenberg, and who shall worship in one of the Lutheran churches of the city. And may many a young man be turned to the Gospel Ministry and to a life of sacrifice and service by the memory of this just man. During his pastorate of four years one hundred and twenty-two persons were received into membership of the Church.

Immediately after the death of Dr. Ezra Keller the Council met on January 1, 1849, and resolved to ask Prof. Michael Diehl, of the college, to supply the pulpit until the close of the year, May 1, 1849. Prof. Diehl accepted the position of supply, filling the pulpit until July 14, 1849, when Rev. Samuel Sprecher was called as pastor. During the supply of Prof. Diehl thirty-three members were received.

When it became known to Dr. Keller that he would not likely recover from the attack of typhoid fever he wrote Dr. Sprecher at Chambersburg, Pa.,

reminding him of his promise to accept the chair of theology at Wittenberg, and later called the Board of Directors to his bedside and had them promise that they would elect Dr. Sprecher as his successor. The Board of Directors of Wittenberg College gladly complied with the request of Dr. Keller and the mantle fell upon that great man of God who came to Wittenberg in its very young days when the institution had few friends and no endowment, but he came full of faith and hope, though weak in body, yet he lived to see the institution and the church grow to large proportions and to become mighty factors for righteousness in the immediate community and in the Church at large.

Upon his election as pastor of the church Dr. Sprecher immediately took up his twofold duties of President of Wittenberg College and pastor of the Lutheran Church. The work was arduous, his body was weak, and after serving the congregation as pastor for two years on August 1, 1851, Dr. Sprecher resigned. On May 31, 1851, Rev. G. N. H. Peters had been elected assistant pastor. During the pastorate of Dr. Sprecher an effort was made to complete the church building and the church was dedicated on the first Sunday in January, 1851. Rev. F. W. Conrad preached the dedicatory sermon. It appears from the minutes of the Council that the debt was not provided for on the day of dedication and that for a number of years the congregation was annoyed with a debt. During the pastorate of Dr. Sprecher fifty members were received.

On August 27, 1851, Rev. F. W. Conrad was elected pastor who was at this time serving as a pro-

fessor in Wittenberg College and where he continued his work. The congregation did not consider itself sufficiently strong to pay the salary of a pastor, hence the calling of men who were serving as professors in the college. Professor Conrad served the congregation as pastor for three years, or until the summer of 1854, when he resigned. During his pastorate fifty-five members were received.

The Rev. Prof. A. Essick, of Columbus, Ohio, was unanimously elected pastor of the congregation August 28, 1854, and on September 24th he began his labors at a salary of $550.00 per year and house rent free, salary to be paid quarterly. On account of sickness Rev. Essick did not remain one year as pastor, having resigned in March of 1855. Twenty-one members were received during his pastorate.

It was during the pastorate of Rev. Essick that we find this minute: "The Council met this evening, September 9, 1854, with the view of reviving the choir, and improving the singing during divine worship. After consultation it was unanimously agreed that Mr. Peter Schindler be requested to take charge of that part of worship, and build up a choir under his own instruction, and that the Council will aid him as much as they can in his effort." Mr. Schindler faithfully served the congregation for thirty-three years in this capacity.

Rev. A. J. Weddell, Zanesville, Ohio, was elected pastor of the congregation September 16, 1855, Dr. Sprecher having supplied the congregation during the interim. Rev. Weddell accepted the call and began his labors on the first Sunday in November, continuing as pastor less than two years, resigning July 31, 1857.

During his pastorate eighty-five members were received. The congregation had now grown to nearly three hundred members and the Council was increased to four elders and four deacons.

The congregation was now without a pastor for almost one year during which time the pulpit was supplied by Profs. Sprecher and Diehl, they adding to the membership of the church thirty-four members. Rev. J. H. Heck having been called as pastor, accepted and began his labors on June 20, 1858. Rev. Heck remained as pastor three years when he resigned to take effect in June, 1861. During his pastorate seventy-two members were received and an effort made to pay off the indebtedness of the church.

Rev. Morris Officer, who had recently returned from his missionary labors in Monrovia, Liberia, Africa, was engaged as supply for the congregation on June 1, 1861, for a period of four months, after which he was regularly elected pastor but only remained as pastor until March 23, 1862, when he resigned to continue his efforts in behalf of the African mission. It was during Rev. Officer's pastorate that the women of the congregation were first given the right to vote in the business of the church. These were troublesome days through which the congregation was passing both because of internal dissention and because of the Civil War.

Again the services of Dr. Sprecher were secured as supply pastor until a regular pastor could be secured. On February 29, 1863, Rev. T. T. Titus was elected pastor. Rev. Titus accepted to begin the second Sunday of May, 1863. During the pastorate of Rev. Titus, of nearly four years, one-hundred and

fifty-six members were received and the congregation placed upon a firmer basis than it had been before. The first musical instrument, a melodeon, at a cost of $108.00 was purchased, to aid in the music. A parsonage on the south side of High street, between Center and Wittenberg, was purchased at a cost of $3,000.00. This was exchanged later for a house on Wittenberg avenue, between High and Main, which later was sold. The resignation of Rev. Titus took effect the third Sunday of March, 1867.

In December of 1867 Rev. J. B. Helwig, of Lancaster, Ohio, was called as pastor who accepted to begin the first Sunday in December. Rev. Helwig remained but one year, his resignation taking effect the last Sunday of November, 1868. During the year ninety-eight members were received, forty-four of whom came largely as the result of a special series of meetings, in which Prof. Diehl assisted, held south of the city three miles in a school house. As a result of this ingathering on April 13, 1868, the following committee was appointed to consider the matter of enlarging the church building: S. A. Bowman, J. W. Bookwalter, Ross Mitchell, Andrew Rebert, C. Gram, George W. Kizer, Joseph Rodifer, Frederick Leffel, John Kissell, Mr. Hawley, Jacob Thomas, Jacob Walters, Prof. Geiger, Eli Brantner, Daniel Young, Sr., Ashley Bradford, Thomas Sanderson and A. D. Hook.

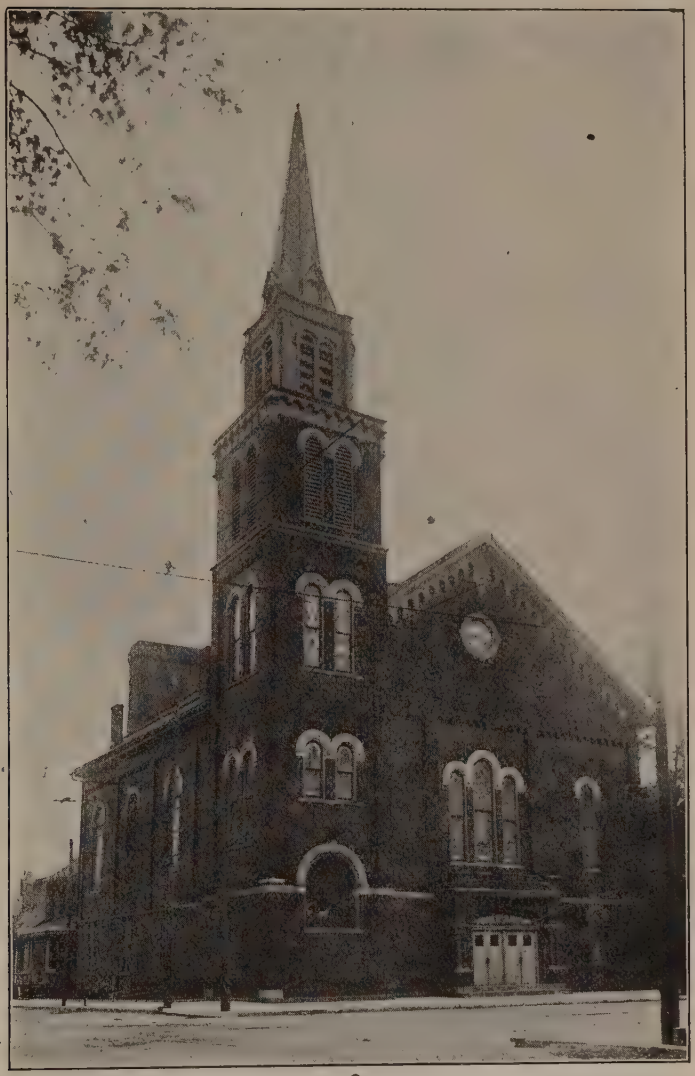
Immediately upon the resignation of Dr. Helwig, who had accepted a call to Cincinnati, the Council entered into correspondence with Rev. M. W. Hamma, of Reading, Pa., to whom a call was extended November 29, 1868. Rev. Hamma accepted and began his

labors January 1, 1869. Negotiations had been entered into for the securing of ground adjacent to the church lot that more room might be had for the new building. Failing in this, a smaller committee was appointed later consisting of C. Hormel, J. F. Reinmund, Nimrod Myers, E. S. Bugbey, A. Studebaker, and H. Young, to whom was committed the task of rebuilding and enlarging the church.

A contract was entered into for the razing of the old building and the erection of the walls of the new, with Mr. Nimrod Myers, at a cost of $9,400.00. The work was begun at once and on the last Sunday in July, 1869, worship was held in the old building for the last time. On that morning the Sunday-school marched in a body from the old church over to the City Hall which then stood on the north-east corner of Fountain Square, where all the services of the church were held until the close of the year when the lower story of the building was ready for occupancy.

The congregation did not long remain satisfied with an incompleted building. Hence on June 21, 1870, a contract was entered into with Mr. Nimrod Myers to complete the building. On Sunday, February 21, 1871, the completed church was dedicated free of debt, having cost in all $21,658.00. The dedicatory sermon was preached by Rev. F. W. Conrad, D. D., of Philadelphia, Pa., assisted by Rev. Irving Magee, D. D., of Dayton, Ohio.

In March of the next year, 1872, Dr. Hamma signified his desire to spend a year abroad in travel, visiting Europe, Egypt, and the Holy Land. His request was granted and he was given a year's leave of absence. On the evening of April 5th a farewell



21 I Ch. Springfield.

reception was tendered Dr. and Mrs. Hamma, at the church, when resolutions of confidence and appreciation were adopted and the hope expressed that they might have a pleasant voyage and a safe return. During Dr. Hamma's absence the pulpit was supplied regularly by Rev. Jacob Steck.

Dr. and Mrs. Hamma returned to Springfield in June, 1873, when he again resumed his work as pastor until the last Sunday in December, 1877, when he resigned to accept the call to Brooklyn, N. Y. During his pastorate of nine years Dr. Hamma received four hundred and forty-six members, and Rev. Steck received thirty-four members. The congregation made great progress under the faithful leadership of Dr. Hamma. Not only was a new church built and dedicated free of debt, but a bell was purchased, the tower completed, a pipe organ installed, and the pews were declared free and that thereafter the finances necessary for the maintenance of the congregation would be obtained not by the annual renting of pews but by subscription and the envelope system.

Rev. M. J. Firey, D. D., of Lock Haven, Pa., was next called as pastor of the congregation on February 3, 1878, and the call was accepted to begin at once, he having been on the field to conduct special services in connection with the great Murphy movement then on in the city, which resulted in one hundred and eighty-three accessions to the Lutheran Church, many of whom were reclaimed from the saloon. Dr. Firey entered into the temperance movement with characteristic zeal and earnestness and was instrumental in the organization of the Citizens' League of which he was made president, and was

kept in this position until he left the city. On April 8, 1883, Dr. Firey tendered his resignation on account of ill health, which resignation was regretfully accepted by the congregation to take effect on June 3, 1883. In May of this same year the Lutheran Church, of Springfield, entertained the General Synod and the Woman's Home and Foreign Missionary Society of the General Synod. During his pastorate of five and one-half years Dr. Firey received five hundred and eleven members.

After a vacancy of five months a call was given Rev. D. W. Smith, D. D., of Mansfield, Ohio, which was accepted and Dr. Smith began his work in the congregation November 4, 1883. For some time the feeling had prevailed that another Lutheran congregation should be organized in the city. Mrs. Eliza Leffel Bookwalter had left to the First Church in her will the sum of $2,000.00, which was to be used for religious purposes. With this money a chapel was purchased on Clifton Street, and on January 9, 1884, the Council granted letters to forty-five members to organize the Second Lutheran Church. Later, others received letters, making in all about seventy-five dismissed to form this new organization. In April, 1884, the constitution was again changed increasing the Council from eight to twelve members, six deacons and six elders. After a pastorate of nearly two and one-half years Dr. Smith resigned to take effect March 31, 1886, during which pastorate ninety-nine members had been received.

On September 12, 1886, Rev. J. B. Helwig, D. D., called from Akron, Ohio, began his second pastorate in the First Church, which continued five years,

resigning in September, 1891. Once more the feeling prevailed among Lutherans in the city that a third Lutheran organization should be effected in the city, which finally resulted in the organization of the Third Lutheran Church on July 4, 1887, located at the corner of Center and Liberty streets. About twenty-five members were dismissed to this new organization from the First Church, meaning, as in the case of the organization of the Second Church, the loss of considerable financial strength. Both organizations were effected with the good will of the mother church and received from it much financial support. During the second pastorate of Dr. Helwig three hundred and thirty-eight members were received and the church repaired. These repairs included a general renovation of the church and a new one story building for the primary department of the Sunday-school, costing in all nearly $6,000.00. The building committee was composed of B. F. Funk, D. H. Olds, S. B. Stiles, C. C. Funk and L. B. Pursell.

Rev. E. W. Simon became the next pastor of the church, called November 15, 1891, from New Philadelphia, Ohio, and assuming active charge on the last Sunday in December, 1891. During the pastorate of Dr. Simon the congregation celebrated the fiftieth anniversary of the founding of the Lutheran Church in Springfield. Sermons were preached upon this occasion by two ex-pastors, Drs. Hamma and Firey. Because of the illness of Mrs. Simon, incident to great sorrow through which the pastor and his wife had passed, Rev. Simon asked for a leave of absence in the spring of 1898. On May 23, 1898, Dr. Simon tendered his resignation to take effect June 5, 1898,

because of the continued illness of his wife. After suitable resolutions had been adopted by the Council, the congregation, and the ladies of the church, the resignation was accepted with regret. Dr. D. H. Bauslin, of Wittenberg Theological Seminary had supplied the pulpit much of the time of the absence of the pastor and continued to supply until a successor was chosen. During the six and one-half years of the pastorate of Dr. Simon, three hundred and three members were received.

At a meeting of the congregation July 3, 1898, Rev. M. J. Firey, D. D., was called a second time as pastor of the church, which call was accepted to begin on the first of September of the same year. During this pastorate of over seven years a number of changes and improvements were made. The individual communion cup was adopted instead of the common cup. The young people of the congregation became very active in the work of the raising of the benevolences of the church sending the pastor to synod with the full apportionment. In October of 1903 a building committee composed of J. Howard Littleton, Clarence L. Hutsel, Otto Eglinger and J. A. James was appointed to have charge of the complete renovation of the church. The Sunday-school room was changed completely and rearranged, a partial basement was placed beneath the church where furnaces were installed, all at a cost of about $5,000.00. Re-dedicatory services were held on November 12, 1904, at which time an attempt was made to raise sufficient funds to cover all the indebtedness of the church. On April 15, 1904, Dr. Firey and the congregation were greatly bereaved in the death of Mrs. Firey who was beloved

by all who knew her. Dr. Firey was given a month's leave of absence and on his return to his work never fully recovered from the loss, and on November 26, 1905, tendered his resignation, the same to take effect January 1, 1906. During his second pastorate Dr. Firey received four hundred and fifty-two members. Dr. S. A. Ort was then asked to supply the pulpit until a regular pastor was called.

On Easter Sunday, April 15, 1906, Rev. Clarence E. Gardner of Bucyrus, Ohio, was called to become pastor of the congregation. The call was accepted to begin work June 1, 1906. Immediately upon taking charge of the congregation the full order of Common Service was used, which had been regularly adopted by the Council in the closing year of Dr. Firey's pastorate; and, shortly after this, by an unanimous vote, the Christian Endeavor Society was changed to a Luther League. For years the congregation had been in debt, in fact the records do not show that at any time in the history of the church the congregation for any length of time was free from indebtedness. When the present pastor assumed charge he found an indebtedness of $4,168.56. A new business policy was adopted, no more money was to be borrowed, and the congregation was to run within its income. The duplex envelope system was adopted and an effort made to raise the present indebtedness. On Sunday, April 7, 1907, with the assistance of President Charles G. Heckert, of the College, the congregation pledged $4,519.00 clearing the church of all indebtedness. This marked the dawn of a new day financially for the church. From that day to this the church has had no more trouble along financial lines, and on the evening

of April 24, 1908, a jubilee service was held at the church rejoicing that the church was at last free from debt. Addresses of a congratulatory nature were delivered by Hon. John L. Zimmerman, Rev. E. H. Dornblaser, D. D., Rev. D. H. Bauslin, D. D., and the pastor.

For some time the conviction had possessed the minds of a number in the congregation that the church should be repaired, renovated, and made more churchly. Action was taken upon this conviction when the Hon. John W. Bookwalter presented the congregation with $4,500.00 for the purchase of an organ in memory of his wife, Eliza Leffel Bookwalter. A building committee was appointed consisting of Hon. John L. Zimmerman, Judge William M. Rockel, Mr. J. Howard Littleton, Prof. E. O. Weaver, and Mr. Clarence H. Rhoades. On the first Sunday of the new year, January 7, 1912, the church was rededicated after repairs and changes costing nearly $13,000.00 had been made consisting of a fine two manuel Austin organ, a completed new chancel with altar, pulpit, lecturn, and baptismal font, carpet, fresco, furnaces, light and paint. At the dedicatory services the full amount was subscribed and the sermons preached by the only living ex-pastors of the church, Dr. M. W. Hamma, preached in the morning, and Dr. E. W. Simon in the evening.

During the present pastorate ten hundred and forty-six members have been received and the church greatly strengthened in every particular. The benevolences have practically doubled and for the past two years the congregation is not only paying its apportionment in full, but is supporting a foreign missionary

pastor in the person of Rev. Grover C. Leonard, in the Muhlenberg Mission, Liberia, Africa, and a home missionary pastor in the person of Rev. Alvin E. Bell, Toledo, Ohio. All the organizations of the church are active, consisting of a Missionary Society, Missionary Daughters, Young Girls' Missionary Society, Mission Band, Ladies' Aid Society, Mite Society, Brotherhood and Luther League.

This history would not be complete without special reference to the Sunday-school, which has played such a prominent part in the work of the congregation and the development of Lutheranism in the city. Some of the strongest men in the church have served it in the capacity of superintendents and teachers. In the earlier days of its history the young men from Wittenberg College aided greatly in this work, but it was not until about 1865 under the pastorate of Rev. T. T. Titus and Mr. P. A. Schindler as superintendent that the school was thoroughly organized and began to grow with leaps and bounds. Mr. Schindler served as superintendent for nineteen years, from 1865 to 1884, and during this time the school grew from an enrollment of 337 to 1194. The following persons have served as superintendent: A. R. Howbert, Simon Fenner, John L. Snider, H. R. Geiger, A. S. Kissell, Samuel G. Harbaugh, George W. Deaver, W. W. Criley, P. A. Schindler, F. P. Davidson, G. W. Billow, B. F. Prince, E. O. Weaver, E. W. Baxter, G. Baker Fout, and J. Howard Littleton.

In the fall of 1916 Lutheranism will celebrate its seventy-fifth anniversary in the city. During this time the First Church has witnessed the organization of

the three German Lutheran churches, Zion's, St. John's, and St. Luke's, also the organization of the Second, Third, Fourth, Fifth, Calvary, Trinity, and the Sunday-schools of St. Mark's and Grace, which will soon be organized as churches, and in the organization of all these churches the First Church has had a most sympathetic and motherly interest. The First Church now numbers more than 1,500 confirmed members.

First English Lutheran Church of Crestline, Ohio

In the year 1851, as shown by an entry of the Crestline Recorder, the little hamlet of Livingstonville was laid out. Rensella Livingstone was a grandson of one of the signers of the Declaration of Independence. Some of the descendants of this historic family are still residents of Crestline. The name Livingstonville was soon afterwards changed to that of Crestline. The name Crestline evidently is derived from the fact, on the one hand of its situation on the crest or dividing ridge which extends east and west through this part of the state; and, on the other hand, of its situation on the north and south line dividing the counties of Richland and Crawford. Deservedly may we be proud of both our position and name.

Much of the earlier transactions of this church is not to be found, if ever they had been recorded. Our present acts are counted unworthy of record: what a prized source of information they might prove to the future historian! Much which might enter into the history of this congregation, and which would be most highly valued at this present time, has passed into oblivion. Some things which could not be found on

record have been gathered from tradition and the memory of those still living who have been acquainted with this congregation through its entire history. The most of those, however, who could have given reliable information from memory have gone to their rest or have moved into other localities, where they cannot be personally reached by your historian. We have used no little diligence to have made this account as full and accurate as possible, but it will be observed by many, perhaps, that numerous omissions of important historical facts have been made.

The first Lutheran preaching of which we have any definite knowledge, in the village of Crestline was in the year 1853. At the solicitation of Mr. Livingstone's family, who were members of the Dutch Reformed Church, and also at the request of Mr. David Seltzer, who was a member of the Evangelical Lutheran Church, Crestline was visited by Rev. A. R. Howbert, residing at Bellefontaine, a Lutheran minister, who preached gratuitously on weekday evenings to good audiences, during the above mentioned year.

Rev. David Sprecher who about the year 1852 began serving several congregations of Lutherans in the vicinity of Shelby, was also invited to visit and preach for the Lutherans of Crestline. This was probably during the early part of the year 1854. What amount of service he rendered we are not informed, but on April 10, 1854, he was present, and presided at the organization of the First English Lutheran Church of Crestline, O. Rev. A. R. Howbert and Rev. Joshua Crouse were also present. The names of those who constituted the organization are the following: David Lichtenwalter, A. W. Stine,, Wm.

Knisely, David Keplinger, E. Warner, David McCardal, D. Minnich, Jane McCardal, Hannah Stine, Elizabeth Warner and Isaac Miller, eleven in all.

The first services were held, and the organization of the church took place, in a school house which stood on the corner of East and South Sts., where the residence of Mrs. Stoner now stands (1915). The services being of infrequent occurrence were well attended. The little room of perhaps not more than 15x20 feet in size, was always crowded, and when the weather was fair there were more persons on the outside, than were within the house.

Rev. Sprecher continued to serve this church for some months after its organization and, in the meantime the Methodist Episcopal church was completed and the Lutherans were granted the privilege of holding services in this church until they had completed the erection of their own. The enterprise of building a church was undertaken soon after the organization. The first consideration was a building site. There was present at this meeting as an interested party Mr. Livingstone (before mentioned) who was a prominent citizen and land owner. The meeting continued until almost midnight, when this gentleman finally agreed to make the Lutheran church a donation of the eligible lot upon which the old church stands, the lot at that time being valued at $350. A friend of the church then present by the name of David Seltzer, paid Mr. Livingstone the dollar necessary to make the deed legal. This was the first dollar paid towards securing the Crestline church.

Rev. Sprecher proceeded to prepare a subscrip-

tion paper and secure pledges for the erection of the church. He succeeded in securing pledges to the amount of over $900.00.

The organization of the church occurred in April and the corner stone laying took place some time in the autumn of the same year. Rev. Solomon Ritz, a pioneer Lutheran preacher throughout many sections of Ohio, was present at the ceremony of cornerstone laying, and delivered the address. Other ministers were also present.

Just how long Rev. Sprecher continued to preach for the Lutheran Church of Crestline we are unable from any records in our possession to find out.

The first regular pastor of this church was Rev. A. F. Hills. He assumed charge some time during the year 1855, — the first ministerial acts of which there is any record occurred under date Dec. 8, 1855.

He seems to have resigned the work some time after May, 1858. He was pastor about three years. There now followed a pastoral vacancy of about three years, which proved a great detriment to the church, both on account of the indebtedness still hanging over it in consequence of the erection of the building, but also, there was no growth in membership or spirituality during these years, but on the contrary a disintegration of the force upon every hand. The church was not however without some preaching during this interval for it is recorded that the services of Rev. F. J. Ruth as pastor were solicited and while he did not become stated pastor, the record shows that he did a number of ministerial acts along about 1858 and 1859, and the presumption is that he supplied the con-

CRESTLINE — OLD CH.

gregation with preaching. It was also during this time that the Presbyterians were granted the use of the church for the purpose of holding their preaching service and Sabbath-school. So that upon the whole this long vacancy for the infant organization did not prove as hurtful as it might have done. Rev. A. B. Kirtland was the next regular pastor. The record shows that he was unanimously elected pastor Nov. 19, 1860. This engagement was however for only the term of six months. It seems that already he had been serving the church, for he dates his connection with the congregation from Oct. 1, 1860. For the first six months he gave the half of his time to the church here, and the other half to the new organization at Nevada, O. During the long vacancy preceding the pastorate of Rev. Kirtland the membership of the church had been considerably scattered and greatly discouraged, but he at once seemed to inspire them with new courage. The bugbear that confronted the pastor and church was a debt of about $1,200, drawing a high rate of interest. Within a few months of his taking charge he held a series of meetings which materially revived the church and was the means of adding to the church roll 19 names. During the pastorate of Rev. Kirtland which lasted for the term of two years and eight months, 55 persons were received into church membership.

Much of the energy and time of the pastor during this period was given to the liquidation of the church debt. For this purpose the pastor was empowered by the trustees to take subscriptions toward the church indebtedness not only in Crestline but also to visit Lutheran congregations at other places and solicit

pledges. By this means the pastor secured pledges toward the church indebtedness to the amount of about $1,000, of which $700 were collected by the pastor, personally, and paid into the church treasury. Up to this time the church had no bell to summon the worshippers to the sanctuary of the Lord. It was during the ministry of Rev. Kirtland that the first bell for the church was procured. During the term of this pastorate all the duties and requirements of a pastor were regularly attended to: the prayer meeting was organized and maintained, the children were baptized and instructed, the Sunday-school was regularly held and the ministrations of the pulpit and altar were faithfully performed. This pastorate closed May 30, 1863.

There followed another long and destructive vacancy of three years and ten months. However the Presbyterians continued to occupy the church for a part of this time and the Lutherans were no doubt occasionally supplied with preaching. The record of the church's doings is very meager during this period. However on the 1st of April, 1867, Rev. D. I. Foust was elected pastor for the term of one year at a salary of $800. He was to give his whole time to the work. At this time also the accounts show the indebtedness on the church building, for repairs and incidentals amounted to $903.05.

On April 1, 1868, Rev. Foust was again engaged as pastor at a salary of $600 per annum to serve 3 out of 4 Sundays. On March 24, 1869, the above mentioned bill of $903.05 held by Wm. Knisely against the church was satisfied by means of notes, accounts, and money. At the same time Rev. Foust was again

engaged to serve the church part time for another year. Again Rev. Foust was engaged to serve the church as pastor for the year beginning April 1, 1870, at $400 per annum, only about half time. About Sept. of this year Rev. Foust in consequence of other duties ceased to serve the church as pastor. About the first of the year 1871, correspondence was carried on with the President of Synod in order to secure a young man from the Seminary at Springfield, O., but nothing favorable seems to have resulted. In Oct., 1871, an engagement was made with Rev. Foust that he should preach for the church every Sabbath morning no definite remuneration being mentioned. This engagement was to last till the church could procure a regular pastor. The term of the pastoral office of Rev. Foust amounted altogether to a little over 4 years. During this time it seems the church cleared itself of all indebtedness, both for building and repairs. Seventy-six members were received into church fellowship.

On the first Sunday of July, 1872, Rev. H. K. Fenner of the Theological Seminary began his work as pastor of the Crestline Lutheran Church, having previously received a call to serve the church as pastor for $600 a year. June 11, 1872, many names having been stricken from the church roll, it was found to consist of 83 names counted worthy to be retained. The work of the church in general seemed to take on new life from this date, due in part no doubt to the fact that for the first time in the history of the church it was free from debt, and in part to the spirit and vigor incited by the new and young pastor. The prayer meeting was reorganized, a choir

was organized, and new life and vigor was given to the Sunday-school. The women of the church perhaps for the first time in its history, were organized and put to work in a systematic way. Numerous improvements were put in the church, new carpet, new chandeliers, a new bell replaced the old one, and signs of prosperity were seen on all hands. This pastorate closed Oct. 1, 1877, having continued 5 years and three months. In many respects this was the most successful and popular pastorate in the history of the church. 190 names were added to the church roll.

As is always the case in large ingatherings the losses from this number have been many, still many remain as the precious fruits of his labors. During this pastorate the pastor's salary had reached the $1,000 mark, but the last year it had fallen back to $700.

A short vacancy of two months ensued. Rev. B. F. Crouse was finally elected pastor and assumed the duties of his charge Dec. 1, 1877. The pastorate of Rev. Crouse was very successful with no special features or improvements to the church property. Rev. Crouse was called at a salary of $700. A number of necessary repairs of the church were made. During this period the minutes of the council reveal little more than the presentation and payment of bills of various kinds. The pastorate of Rev. Crouse continued two years and eight months. During this time 18 persons were received into church fellowship.

The next pastor of the Lutheran Church was Rev. A. Z. Thomas. His salary was $550. After a pastorate of one year and three months Rev. Thomas

resigned his work Jan. 1, 1882. He received 6 persons into church membership.

Feb. 7, 1882, while still a student in Wittenberg Seminary Rev. C. H. Rockey began to supply the pulpit of Crestline Lutheran Church. Having finished his studies by June 1, 1882, he began work as settled pastor. This pastorate together with the period of supply continued for a term of three years. During this time he received into the church 27 persons, baptized 30 infants, and married 27 couples. It was during the second year of this pastorate that the organ recess was built, the building was painted, and the pipe organ purchased, altogether at a cost of $625. These expenditures together with a considerable sum still owing on the pastor's salary, left a considerable indebtedness on the church at the close of this pastorate with which the church, and especially the council, had to wrestle during the interim of the next vacancy. They finally paid it, however, and after a rest of a year and two months, called Rev. Thomas Hill to become pastor April 1, 1886. He remained in charge of the church for six years and resigned April 1, 1892. He received into the church about 60 members during his term of office.

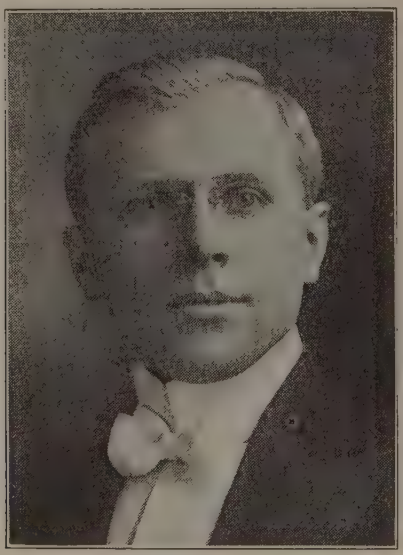
Rev. J. F. Hershiser entered upon the duties of the charge, as pastor, Sept. 1, 1892. His resignation took effect Aug. 31, 1896. During his pastorate 58 persons were received into church fellowship. The salary was $700.00 per annum. During the Fall of 1895 a furnace was installed in the church at a cost of $200.00.

Rev. H. B. Shank became pastor in 1896 and served the church till 1901. No records are here to show the results of his labors.

339 CRESTLINE — NEW CHURCH.

Rev. R. A. Halverstadt became pastor in Nov., 1901. He labored faithfully in this congregation and under his leadership the new stone edifice was erected and dedicated to the glory of God June, 1907 at a cost of $25,000.00.

Rev. Halverstadt resigned as pastor in May, 1910.



Rev. A. C. Kanzinger.

Rev. H. L. Greenawalt accepted a call and became pastor Nov., 1910. During his pastorate the church debt was partly reduced. No records are here to show the other results of his work. He resigned Dec., 1913.

On May 2, 1914, Rev. A. C. Kanzinger, a student in Hamma Divinity school, took charge as supply

pastor till Oct., 1914. He was licensed by the Olive Branch synod, this giving him power to perform ministerial acts.

On Oct. 4, 1914, at a congregational meeting Rev. A. C. Kanzinger was extended a unanimous call. He, then a senior in the seminary, was not at liberty to accept till Jan., 1915, because of the rules of the seminary governing such calls to seniors. He supplied the pulpit once each month till Jan. 3, 1915, at which time he accepted the call as pastor to become effective May 1, 1915.

Up to Sept., 1915, under the leadership of Rev. Kanzinger, the congregation has rebuilt the towers of the church at a cost of $1,150, the basement has been concreted and arranged for Men's Bible class and for social purposes. The church debt was reduced by $3,000.00, in 1915, and during the summer of 1916, the last of the indebtedness amounting to $1,600 was paid, and the entire church refrescoed and paid for.

St. John's Lutheran Church, Leesville, Ohio

The St. John's Lutheran congregation, Leesville, Ohio, was organized in June, A. D. 1843, by Rev. F. J. Ruth. Henry Heiss was chosen Elder, and Peter Wert, Deacon. Rev. F. J. Ruth was elected pastor of the congregation, taking charge August 1, 1843. Rev. J. Crouse, also rendered valuable assistance,—the two working conjointly in their pioneer efforts.

Due notice having been given to all members, October 1, 1848, a meeting was called to incorporate. Rev. J. Crouse was chosen chairman and A. Kuhn,

Secretary. Joseph Huber, Henry Heiss, and Peter Wert were elected Trustees for a term of two years and the act of incorporation was passed. The proceedings of this meeting are duly recorded in the books of the Crawford County Recorder.

Rev. F. J. Ruth resigned his connection with the Leesville congregation Nov. 8, 1848, and left Rev. Crouse in charge.

In 1852, St. John's, Leesville, Galion, and New Castle, were formed into one charge, and Rev. Crouse declined to accept this new arrangement, so in April of that year, Rev. Ruth again became pastor, and continued the work for nine years, resigning in 1861.

Rev. M. J. Stover took charge immediately, residing in Galion, and after two years resigned April 1, 1863.

April 1, 1864, Rev. F. J. Ruth took charge and served the congregation for many years most faithfully; he was succeeded by Revs. E. W. Shanibarger, H. B. Miller, E. K. Baker and S. P. Fryberger, for a period of ten or more years, serving for a few years respectively until about the year 1881 when it became connected with the North Robinson Charge, where it remained for a period of eight or nine years.

In 1889 the congregation was made a part of the Crestline Pastorate, from which point it is served with the greatest satisfaction to all concerned. Rev. Thomas Hill became pastor at Crestline April 1, 1886, and, in 1889, Leesville by order of Synod, having become a part of the Crestline pastorate, took charge at that time. He was succeeded by the Rev. J. F. Hershiser, September 14, 1892, continuing until Sept. -,

1896. Rev. H. B. Shank succeeded him, Jan. 17, 1897, and resigned August 1, 1901. Rev. R. A. Halverstadt succeeded to the work, Nov. 1, 1901, serving until June 1, 1910.

Rev. H. L. Greenawalt was installed pastor, Nov. 20, 1910, by Rev. S. G. Dornblaser, D. D., and resigned Nov. 30, 1913.

Student A. C. Kanzinger, of Hamma Divinity School, Springfield, O., acted as stated supply until May 1, 1915, when he took regular charge. The Leesville congregation has held its own remarkably well considering its location so near to many much larger towns and churches.

The work moves on nicely, year by year. In 1916 Lutheran appointments were installed and paid for—pulpit, altar and baptismal font.

LEIPSIC CHARGE

First Lutheran, Leipsic, Ohio — St. John's

Lutherans from Fairfield, Crawford, Hancock, and adjacent counties, settled in Putnam County during the early fifties, but no formal steps were taken to organize a congregation with a settled pastor until about the year 1860.

From time to time, ministers from nearby churches offered their services on special occasions, and then quite a number of people would gather at a log school house located about two and a half miles west of Leipsic, and an effort was made to unite these scattered elements into a church organization. The records show that in 1861, a licentiate of Wittenberg Synod, Rev. V. G. Haag, organized a St. Paul's

congregation somewhere in Putnam County, which asked this Synod to secure for it a minister who could speak in both the German and English, but as no such supply could be furnished nothing further is said of this congregation. In 1866 a request came from a small congregation in Ottawa to be admitted to the synod, and one year later the records say that "The Ottawa Charge is composed of one small congregation at Ottawa and three others,—West Cairo, Leipsic, and St. Thomas, at each of which there is a small organization not in our connection,"* (General Synod), and the prospect for the formation of a charge with these was said to be very good. The records of the year following say that the congregations at Ottawa and Leipsic are still vacant, and also that Bro. C. Mack represented them as lay-delegate. In 1869 the minutes say that the Ottawa Charge, composed of the West Cairo and Leipsic Churches were received into this Synod having a membership of 64, the other two churches, Ottawa and St. Thomas, being omitted entirely from the records. The organization which other records show to have taken place, Oct. 31, 1868, may have been a re-organization with the adoption of a constitution,—and admission to this Synod. To this Constitution the following persons affixed their signatures: Christian Mack, Mrs. Mary Mack, Mr. and Mrs. J. B. Bishop, Mr. and Mrs. John Dehnart, Mr. and Mrs. Solomon Leffler, George Kratzer, Mr. and Mrs. P. M. Krauss, Herman J. Krauss, C. M. Kratzer, Dr. J. D. Timmerman, Catharine Kratzer, Mr. and Mrs. Christian Kuntz, William H. Wert, Elizabeth

*Min. 1867, p. 19.

Davis, Mr. and Mrs. D. G. Leffler, Malissa V. Wert, J. D. Leinsetter, Jacob and Barbara Pfister, Edmund Davis, and Mr. and Mrs. George Dimple. Rev. Geo. Hammer became the first pastor of the newly organized congregation and served altogether for the space of two and one-half years.

The congregation soon felt the need of a house of worship, and accordingly on Feb. 28, 1870, a congregational meeting was called to consider the advisability of building a church. A lot having been donated by one of its devoted members,—C. R. Eastman,—on Liberty St., gave the congregation the impetus to appoint a building committee, and also a committee to secure the necessary funds. These committees reported at a subsequent meeting and soon the building was constructed, the subscriptions having been gathered from the members, and citizens of the town. August 6, 1871, the church was dedicated free of debt and this was the first church building of any denomination erected in Leipsic. For that time this new building was an imposing structure, about 40 by 60 feet, of brick, and very substantially built. It was used,—by special arrangement,—by the Methodists, Presbyterians, United Brethren, and German Lutherans, during a number of years.

It seems from the records, too, that the Ottawa Charge was served, for a short time by one man, Rev. Hammer, in connection with the Van Wert County Charge, but he also served it, for a short time, alone. In 1872, however, Leipsic and West Cairo were recommended to the Home Mission Board for aid and were allowed $200.00 and Rev. F. A. Matthis was appointed missionary. At this time also the name,

by request, was changed to "Cairo and Leipsic Charge." One year later, the Leipsic congregation, with a membership of 95, withdrew from West Cairo, and was constituted a separate pastorate, and called the Rev. A. J. Imhoff, D. D. Aid was asked of the Home Mission Board, but the funds were not in hand and it was declined. The congregation gave him a salary of $522.00. This was its first step in becoming a distinct pastorate. Dr. Imhoff served them for three years most efficiently and resigned in 1876.

The congregation then called Rev. W. H. Dolbeer early in 1877, who resigned in 1881, and was succeeded by Rev. A. M. Geiger who remained but one year. Rev. Robert Atkin followed in a short pastorate of less than two years. He was succeeded by Rev. W. J. Funkey in 1884. Through the earnest toilful service of this man the membership of the church was more than doubled within two years. A new congregation was organized four miles west of Leipsic in 1888 known as the St. John's congregation and became an important part of the Leipsic pastorate. It has grown to be one of the best country congregations of the Synod. Rev. Funkey resigned in 1888. He was followed by Rev. Adam Shafer. During his pastorate a dissention arose and about 40 members withdrew and went with him to the Presbyterian Church. Rev. T. A. Himes succeeded him and was most successful in restoring harmony and good will. He was followed by Rev. C. S. Ernsberger. The membership increased slowly but steadily; the pastorates were short, but there were no long and wasting vacancies. The longest pastorates were those of Revs. C. S. Ernsberger, D. D.,

and C. A. Hackenberg, which were six and seven years respectively.

During the pastorate of the former, according to the records in the minutes, in May, 1896, the congregation through its pastor, Dr. C. S. Ernsberger, secured a lot centrally located, and on Main Street, at a cost of $3,000.00, on which to build a church and parsonage.

Leipsic Luth. Ch.

The following year the old parsonage property was sold and a commodious new parsonage erected on the new lot at a cost of $1,400.00. During the year 1898 the entire indebtedness on the new property was cancelled and the initial steps were taken toward a new church building. July 7, 1900, the corner-stone of the new building was laid, the pastor being assisted by Drs. David H. Bauslin, of Hamma Divinity School, Springfield, Ohio, and S. E. Greenawalt, of Findlay, Ohio. The contract price of the building was $12,-

000.00. It was completed in January, and dedicated Feb. 4, 1901. It is a splendid modern church building with Auditorium and Sunday-school apartments with class rooms and gallery and all modern equipments.

Rev. W. F. Rangeler became pastor two months previous to the dedication of the new church building, and served the congregation very successfully for over three years. During the succeeding pastorate of Rev. C. A. Hackenberg improvements were made to both church and parsonage, aggregating $750.00, and the old church building sold for $500.00.

During the pastorate of the Rev. C. Rollin Sherck, a steam heating plant was installed, and a two manual pipe organ, the church was re-frescoed and re-carpeted and repaired throughout at a total cost of $5,300.00. There are today (1915) 217 communicant members in good and regular standing, and the church is one of the strongest in the city, numerically and financially.

ST. JOHN'S — LEIPSIC CHARGE.

Eight miles west of Leipsic there was a strong German Lutheran settlement to which the ministers of Leipsic went statedly and preached and catechised their children, but no organization was effected until some years later, when this faithful work crystallized into the St. John's Evangelical Lutheran Church, now a part of the Charge.

On account of the condition of the roads in that early day, and the distances which separated many of these families from Leipsic, it was deemed advisable to organize the St. John's Lutheran Church, four miles west of Leipsic.

This was done when Adam Hummon, then a prosperous farmer, donated a parcel of ground on the south-east corner of his farm to be used for the erection of a House of Worship. Funds were solicited and the church was erected and dedicated to the worship of God, May 30, 1888, during the pastorate of the Rev. W. J. Funkey,—at a cost of $3,200.00.

This congregation is an integral part of the Leipsic Charge. Very soon, a strong congregation and Sunday-school sprang up there, and today, the St. John's Church is one of the best equipped and organized congregations to be found anywhere within the bounds of Wittenberg Synod, and is in a most flourishing condition, with about 150 active communicant members, and a Sunday-school with an enrollment of 195.

The following have served the charge as pastors:

Rev. Geo. Hammer	1868-1871
Rev. F. A. Matthis	1871-1873
Rev. A. J. Imhoff, D. D	1873-1877
Rev. W. H. Dolbeer	1877-1879
Rev. A. M. Geiger	1880-1882
Rev. Robert Atkin	1882-1884
Rev. W. J. Funkey	1884-1888
Rev. Adam Shafer	1888-1891
Rev. T. A. Himes	1891-1894
Rev. C. S. Ernsberger	1894-1900
Rev. W. F. Rangeler	1900-1903
Rev. C. A. Hackenberg	1903-1910
Rev. C. R. Bowers, (six months)	1910-
Rev. C. Rollin Sherck	1911-1915

English Evangelical Lutheran Church, Nevada, Ohio

Early in the fall of 1858, at the request of several Lutheran families living in and near the village of

Nevada, Wyandot Co., O., the Rev. A. B. Kirtland, pastor of the Upper Sandusky Charge, commenced preaching in the Nevada school house one mile south of the village, and continued to do so as often as circumstances would permit until the latter part of January, 1859. About this time a series of meetings was held in the neighborhood which resulted in the organization of a congregation numbering thirty-seven members. This organization was formed under a written constitution for its government, which continued without any change, under several pastors until the year 1868, when it was considered necessary to procure a Church Record in which its history and articles of agreement should be recorded, and amendments from time to time, preserved.

This was done and Constitution and By-Laws similar to the Formula of Government in our Books of Worship was unanimously adopted.

The Charter Members were as follows: James H. Gillam, Mary Ann Gillam, John Kitzmiller, Mary Ann Kitzmiller, Daniel Kriechbaum, Elizabeth Kriechbaum, George A. Crabbs, Henriette Crabbs, Mr. and Mrs. John Bishop, Sarah E. Burk, Caroline Rex, Nancy Dixon, David Bowers, Nancy Bowers, Hugh Lohr, Sarah Lohr, Edward Heller, Mary Heller, Emeline Eckert, Joseph Close, Jacob Kosht, Ann Kosht, Matthew H. Eckert, John Tudehope, Mary Tudehope, William F. Goodbread, Susanna Goodbread, Mrs. Rude, Betty Lohr, Mrs. Welch, Levi Bowers, Robert Dixon, Michael Rex, Mary Close, Daniel Rex, Margaret Rex.

During the first ten years of its history, the Nevada congregation was a part of the Upper San-

dusky Charge. In 1868 the Nevada and Deunquat congregations were separated from the Upper Sandusky Charge, and have since that date formed a separate charge with the pastor living at Nevada. From 1877 to 1883 the charge had no regular pastor, and only occasional supplies, and it was not until 1891, when a re-organization took place, under the direction of the Missionary Secretary, Rev. C. S. Ernsberger,—Rev. J. Nelson Lentz as supply,—that the church began to grow numerically, and also in financial standing. From that date until the present, the congregation has continued to grow to its present membership and influence.

While three other congregations disbanded in the village, the Lutheran congregation forged steadily to the front.

Only one other congregation,—a Methodist Episcopal Church,—exists in the village of 900 people. The Lutheran Church has a large following in the community, and to win these outside people to Christ and to His Church is the future task of this congregation. To this end the congregation is well organized. It has a membership (1916) of 276 confirmed, and 385 baptized members.

It has a Sunday-school, with an enrollment of 300 in all departments, and an average attendance of 125.

A Luther League of 55 members holding weekly meetings.

A Ladies' Aid Society of 40 members, with monthly meetings.

A Woman's Home and Foreign Missionary Society of 23 members holding monthly meetings, and a Children's Mission Band of 40 members, meeting semi-

monthly. An organized Church Choir of fifteen voices and a Church council wide awake to the interests of the congregation.

The first church building,—a rectangular frame structure, was erected in 1859. In 1904 the frame building was removed and a handsome stone building with red tile roof and beautiful art windows put in its place, at a cost of $12,000. This building consists

NEVADA.

of a fine Auditorium, — Sunday-school addition, Primary room, two vestibules and a choir room; all of these apartments, when open, face the pulpit, affording a seating capacity of over 350. Also there is a dining-parlor and kitchen,—fully equipped, in the basement. The church stands on a corner lot ¾ of an acre in size. The parsonage is located directly across the street from the church. This is a comfortable eight-room house built in 1895.

The pastors who have ministered in the Nevada Lutheran Church are the following:

Rev. A. B. Kirtland	1858-1861
Rev. George Hammer	1862-1864
Rev. W. C. Hauer, (Supply)	1865 & 1866
Rev. D. I. Foust, (Supply)	1866 & 1867
Rev. D. A. Kuhn	1868-1877
Rev. J. C. Myers, (Supply)	1879
Rev. D. H. Bauslin, (Supply) from Bucyrus	1882
Rev. Hiram Knodle	1883-1890
Rev. J. Nelson Lentz, (Supply)	1891
Rev. J. W. Byers	1891-1898
Rev. W. H. Dolbeer	1898-1902
Rev. G. W. W. Amick	1902-1906
Rev. W. Curtis Laughbaum	1906-

The past ten years,—the period of the administration of the present pastor (1916), have been years of exceptional growth and prosperity in almost every respect. The congregation has swung from the "deficit" to the "excess" column in its benevolences and stays there,—it has had a steady growth in membership,—it has constantly improved its church properties, —and, what all congregations have *not* done, it has continued to increase its pastor's salary meanwhile, thus substantially manifesting its appreciation of his fidelity among his people.

Deunquat Lutheran Church, Nevada Pastorate

What is now the Deunquat Lutheran Church, was organized as the Sycamore Lutheran Church, by the Rev. J. B. Oliver, then pastor of the Lutheran church at Upper Sandusky, Ohio.

Meetings were held at a house just south of what is now the village of Deunquat, during the winter of 1850 and 1851. January 6th and 8th members were received to the number of 30, and on the 8th the congregation was organized and officers elected, as follows:

Elders: Peter Betzer, Harvey Corey.

Deacons: James K. Gillam, Treas., Andrew Bender, John Kiser, Sec'y.

Trustees: Geo. Ackerman, John Betzer, Hugh Lee.

Charter members were the following:

Peter Betzer	Barbara Walters
Barbara Betzer	Mary Ann Walters
John Betzer	Barbara Kisor
Jane Betzer	Susanna Kisor (Sen.)
Andrew Bender	Hugh Lee
Sarah Bender	Mrs. Hugh Lee
Harvey Corey	Stephen Ford
Hannah Corey	Sarah Ford
George Ackerman	William Gillam
Lovina Ackerman	Eliza Gillam
John Kisor	James K. Gillam
Susanna Kisor	Mary Ann Gillam
Sarah Bender (Sen.)	John Gillam
Maria Kisor	Luther Betzer
Jane Walters	Sally Ann Betzer

The Deunquat Congregation remained a part of the Upper Sandusky charge until 1868 when it united with Nevada, eight miles south of Deunquat, to form a charge. This arrangement is sustained until the present time. (1916). During the year 1890, this

congregation, through an apparent oversight of the Synod became very much discouraged, and was about to be taken up by another denomination. The Missionary Secretary, Rev. C. S. Ernsberger, held special services for several weeks, and brought up the congregation to a working condition and reunited it with the Nevada church again. The congregation still worships in the first building which was erected in 1851, situated on the southwest corner of Peter Betzer's farm. The edifice is 34 by 44 feet, and is constructed of brick, with shingle roof. It is one of the oldest church buildings in Wyandot County.

At present, (January, 1915) the congregation numbers forty-eight confirmed members, and sixty-four baptized members.

The Sunday-school has about 50 in attendance, and the Aid Society has twenty members.

Following is a list of the pastors:

During its association with Upper Sandusky,

Rev. J. B. Oliver..... 1851-1852
Rev. A. R. Howbert..... 1852-1854
Rev. A. F. Hills..... 1854-1858

Since its union with Nevada congregation, the following:

Rev. A. B. Kirtland..... 1858-1861
Rev. George Hammer..... 1861-1863
Rev. D. A. Kuhn..... 1869-1877
Rev. Hiram Knodle..... 1883-1890
Rev. J. W. Byers..... 1891-1898
Rev. W. H. Dolbeer..... 1898-1902
Rev. G. W. W. Amick..... 1902-1906
Rev. W. C. Laughbaum..... 1906-

First Eng. Ev. Lutheran Church, Shelby, Ohio

Prior to September 1, 1859 there was no Lutheran Church in the village of Shelby, Ohio. Only occasional preaching services had been held by Lutheran pastors who were engaged elsewhere, as they found it convenient. But there were a number of Lutherans in the town who were desirous of having a church of their own faith.

By far the most of these people had migrated from the state of Pennsylvania, largely from Perry County, and were so much attached to their own denominational faith and forms of worship that it was a hopeless task to induce them to affiliate with other denominations.

During the summer of 1859 some of the leading and influential men among the Lutherans in Shelby, opened correspondence with Rev. A. R. Brown, who was then serving the Mansfield charge, consisting of the London, Clay, Bethel and Myers churches. He noted the earnest and business-like procedure of the men who interviewed him, he at once caught a vision of larger things for the Lutheran Church in Shelby, and promised to do all in his power to launch and consummate an organization in Shelby. During the summer of 1859, Pastor Brown supplied the local Lutherans with services from time to time as his regular work permitted. These services were held in the homes of the interested families, and the business sessions were held in the offices of the Hon. S. S. Bloom, until Sept. 1, 1859.

On that date about forty Lutherans held a meeting for the purpose of effecting a permanent organization in Shelby.

The project met with unanimous approval, and resulted in the organization, in regular form, of the First English Evangelical Lutheran Church of Shelby, Ohio.

The Charter membership was as follows:

John G. Bombaugh,
John Hersheiser, Sr.,
John Hersheiser, Jr.,
Cornelius Fox,
John Souder,
Samuel Hersheiser,
Henry Beistline,
Jacob Fletcher,
Samuel S. Bloom,
William Slaybaugh,
Elizabeth Beistline,
Susan B. Martin,
Elizabeth Hersheiser,
Amanda J. M. Weiser,
Hannah Fletcher,
Sarah Slaybaugh,
Mary E. Saiger,
Mrs. Cath. Weiser,
Mrs. Catharine May,
David Livensbarger,
Keziah Jane Hersheiser,
Sarah Hersheiser,
Sophia Hersheiser,
Cinderilla Weiser,
Barbara Finicle,
M. A. Davis,
David Hersheiser,
Sarah Munday,
Polly May,
Christy Ann Bombaugh,
Martha A. Bombaugh,
Mary Gettle,
Catharine E. Weiser,
Harriet Weiser,
Catharine Livensbarger,
Solomon Finicle,
William Owings,
Leonard Hersheiser,
Catharine May.

This organization was a marked success from the very beginning. A contract was made with the official board of the German Reformed Church by which pastor and people were enabled to worship in their building for the stipulated amount of forty dollars per annum.

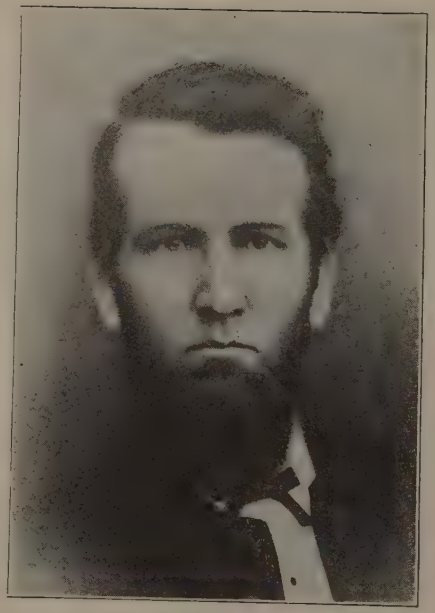
Rev. Brown served the congregation very faithfully for about two years when he received a commission as Chaplain in the United States Army during the Civil War. During his administration the congregation was thoroughly organized, held regular services and Council meetings, and became a forceful factor in the religious life and movements of the town.

After the resignation of pastor Brown, a call was extended to the Rev. Daniel Summers, Dec. 1, 1861. He had been pastor of the country churches near Shelby, and had nobly assisted in the work of that indefatigable Home Missionary of those days, — the Rev. Francis J. Ruth. He accepted the call and was installed one month later, by Revs. J. Selmser of the Plymouth charge and Prof. F. W. Conrad, of Dayton, O. From the very first, by his earnest and devoted leadership the work enlarged to such an extent that it was found necessary to arrange for a new church home, — a separate building for the Lutheran people. At a meeting of the church council, July 9, 1862, the pastor was authorized to raise funds by subscription to secure a site and build a church as soon as possible. The movement received the hearty support of the members of the church and of the people of the town as well. Trustees were elected and a Sunday-school organized. About a year later the work was begun and though it proceeded slowly, quite so, indeed, yet some time in September of 1867 the new building was dedicated to the worship of God and the Shelby congregation had a home of its own in which to worship, free of debt. Filled with new enthusiasm and hope and good will, they planned for larger things and

REV. A. R. BROWN.

REV. D. SUMMERS.

REV. J. F. SHEARER.



REV. D. I. FOUST.

wisely took advantage of the new situation for their own spiritual benefit, and for the glory of God. After seven years of faithful and efficient service, Rev. Summers resigned November 7, 1868, to take up his work in his chosen field. Early in November, 1868, a call was extended to the Rev. J. F. Shearer, who assumed charge a month later. For three and a half years the work of the church went on in an uneventful and harmonious manner, when, unexpectedly, July 1, 1872, Rev. Shearer resigned to accept a call to the Lutheran Church at Bellefontaine, O. The congregation remained vacant for nearly a year, when on April 1, 1873, a call was extended the Rev. D. I. Foust, who had supplied the churches for a time during the vacancy. Under his supervision, the regular work of the pastorate was conducted successfully, members were added to the roll and Systematic Benevolence unanimously adopted in the finances of the church. In 1873, on its own request, the London congregation was permitted to withdraw from the Shelby charge and unite with the Spring Mills charge. This left the Shelby and Myers congregations to constitute a pastorate, and the Trustees of these two churches entered into a joint agreement to secure a parsonage according to a plan proposed by the pastor, Rev. Foust, and they proceeded to secure the necessary subscriptions. A year later the parsonage was secured.

March 18th, 1876, Rev. Foust resigned the charge to enter upon a business career. A week later Rev. D. Summers was recalled. He accepted and assumed the work of the pastorate at once. He served the pastorate for nine successful years, during which

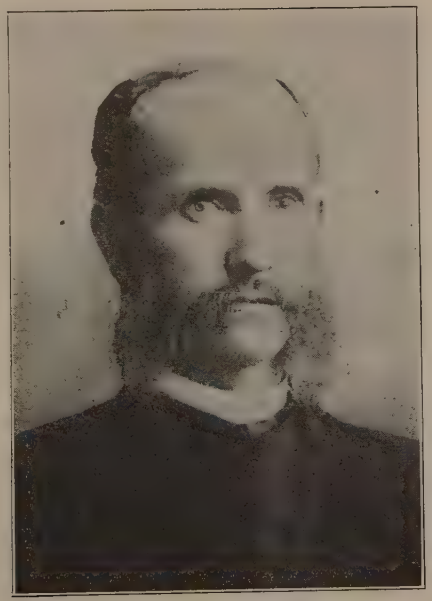
time there was a steady growth and real progress made along all lines.

He resigned April 1st, 1885, and in the following June was succeeded by the Rev. M. L. Kunkelman. It was during his administration that the London church again withdrew from the Shelby charge, having reunited with it in 1876; one year later again securing a supply from the pastor, and reuniting with the charge again.

The work of the charge moved along nicely under the care of the pastor, with a number of forward steps along various lines, and it was a great surprise to the entire congregation, when, June 1st, 1888, with the view to improve his wife's health, Rev. Kunkelman resigned and moved to Nebraska.

With some difficulty in the securing of a pastor, a call was extended to the Rev. J. E. Lerch, of Scalp Level, Pa., who took charge February 1st, 1889, and after serving the charge a short time, relinquished the work April 1st, 1890.

A call was extended at once to Rev. M. L. Wilhelm, of Lisbon, Ohio, who was regularly installed as pastor June 29th, 1890, by Revs. Dr. H. L. Wiles, and E. K. Baker. Some extensive improvements were made during this pastorate and the congregation grew in numbers and influence in town and community as a distinct religious force. The purchase of a parsonage and a new church was agitated several times and the determination to undertake the work increased from year to year. After seven years of steady growth and increased strength and blessing, Rev. Wilhelm resigned, and on November 20th, 1897, a call was extended to



Rev. M. L. Kunkelman, M. D.

Rev. J. E. Lerch.

REV. M. L. WILHELM.

W. H. SINGLEY, D. D.

Rev. Dr. W. H. Singley, of Springfield, Ohio, who promptly accepted and was installed the following month.

At the beginning Dr. Singley brought about the passage of a resolution doing away with the practice of "hiring" the pastor, from year to year, placing the true meaning on the call to be a call to service for the period of the pastor's usefulness. The Council also proceeded to incorporate the organization under the laws of the State of Ohio, and to otherwise improve the business methods of the organization.

A new impulse seemed to inspire the people and the initial steps were taken to erect a new house of worship.

The congregation resolved to build, and on the morning of June 20th, 1898, the work of moving the old building to the rear of the lot was commenced, and the ground broken for the new edifice. The corner stone was laid on Sunday, August 28th, 1898, — the Rev. Daniel Summers, who had built the first church, and who had served the congregation for seventeen years, preached the sermon. He was now a permanent resident of Shelby, and tho advanced in age, he renewed his youth on this occasion and preached with wondrous power to the great delight of all present. The new church was formally dedicated to the worship of Almighty God March 12th, 1899. In its architectural construction, it is an adaptation of modified Gothic and Romanesque elements, the strength and beauty of both being skillfully blended into a very handsome and harmonious edifice. The structure is of brick with buff stone trimmings.

SHELBY.

Besides an ideal auditorium, there are Sunday-school rooms, Church Parlor, and Balcony. All the windows are memorial. Between the auditorium and the Sunday-school apartments is a lifting partition which by machinery is automatically lifted into a pocket overhead, thereby throwing the entire building into one large audience-chamber, from every part of which the speaker can be seen and heard with ease.

Having completed his task of building in about three years, Dr. Singley relinquished the work, August 4th, 1900.

January 26th, 1901, an official call was extended to the Rev. Geo. S. Bright, who accepted and took charge, February 15th, 1901, beng installed by Revs. Drs. S. A. Ort, and E. H. Dornblaser, both of Springfield, O.

The work of this administration consisted of a partial liquidation of the church debt, providing hymnals for the church service, and song books for the Sunday-school. A new church record was purchased, the weekly envelope system installed, and a parish paper published. Rev. Bright resigned October 15th, 1902.

The next pastor called was the Rev. A. B. Shrader, who took up the work, Nov. 16th, 1902. Rev. Shrader served the congregation but 1½ years and resigned April 25th, 1904, having been called to the office of Field Secretary of Carthage College, Carthage, Illinois.

June 13th, 1904, the Rev. H. C. Funk, of Oregon, Illinois, was called, and assumed the work September 1st, 1904. Rev. Funk found the congregation under a debt of over $3,000.00, and at once attacked

this indebtedness with vigor and determination and in one year thereafter, burned the mortgage. The heart of the church at once revived and on April 10th, 1906, purchased a new parsonage at a cost of $2,500.00. In the fall of the same year the congregation purchased a Hilgreen-Lane Pipe Organ at a cost of $2,800.00. In spite of the commendable and considerable investments during the 6½ years of Rev. Funk's service, the congregation had only about $1,000.00 indebtedness when he relinquished his work, January 1st, 1911, having accepted a call to Sacramento, California.

After a vacancy of several months a call was extended to the Rev. J. H. Neuhauser, then located at Auburn, Indiana. He accepted, and the new pastor arrived May 1st, 1911.

Like his predecessor, finding a small indebtedness on the church he immediately set to work to remove it, which was done the first year of his pastorate. No sooner was this accomplished than the Council at once undertook to renovate the entire church building and to finish the basement which had not been finished at the first because not needed.

At the same time the old parsonage was sold and the residence property adjoining the church re-purchased for parsonage use, the whole work costing the congregation over $12,000.00.

The re-opening and dedication of the repaired and renovated church took place on Sunday, March 23d, 1913.

With a thoroughly organized Sunday-school, a Ladies' Aid Society comprising all the ladies of the congregation, a Woman's Home and Foreign Mis-

REV. GEO. S. BRIGHT.

A. B. SHRADER, D. D.

REV. H. C. FUNK.

REV. J. H. NEUHAUSER.

sionary Society, and Junior Mission Band, and Luther League, all in active operation and co-operation, the church is a recognized religious force in the city and community. Rev. Neuhauser is eminently successful. Much to the surprise and greatly to the regret of all, Rev. Neuhauser, on account of the sudden failure of his health during the summer of 1916 was compelled to resign.

The Meyers Evangelical Lutheran Church

The history of the Shelby Pastorate would not be complete without mention of the Meyers Evangelical Lutheran Church, which has been a part of the Shelby charge from the beginning. It is twenty-five years older than the Shelby organization, and has always taken an active part in the work of the charge; in fact the two churches have always been considered as one field, and with two exceptions, the same pastors have served both, so that the history of the first church, aside from local details, is practically the history of the Meyers church.

The Rev. F. J. Ruth, pioneer missionary in this section of the country for the Lutheran church in America, states that, "Some time during the year 1834, I organized the congregation known as the Meyers Church, distant about three miles west of Shelby, Richland County, Ohio. Here I catechised the young, and also conducted special efforts with a view to the promotion of religion among the people of the community: and those meetings were attended with encouraging success, and numerous accessions were made to the church. Prayer-meetings were in due time commenced and sustained in the congrega-

tion and Sabbath-school instruction was given, also, and the work of the Lord was prospered in that place. As there were a few persons in that neighborhood who could not understand the English language well enough to profit by English preaching, arrangements were made by which the services of Rev. Andrew Kuhn were secured, and he preached in connection with me for several years, in the German language, and thus all parties were accommodated. The first and leading members of the congregation were: Messrs. William Creager, John Dull, J. Rex, F. Toney, John Snyder, and others." *

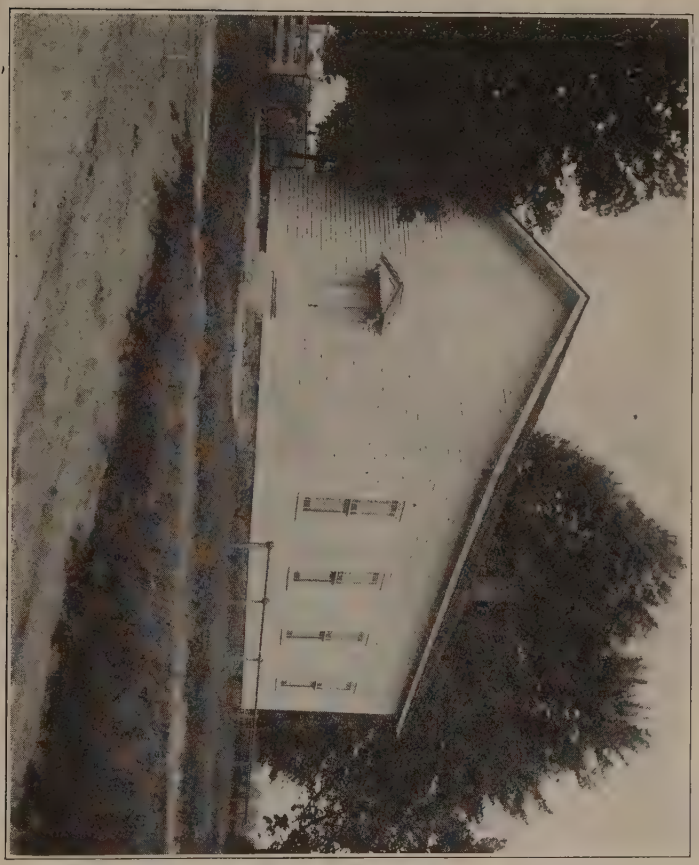
Until the administration of the Rev. A. R. Brown, September 1st, 1859, when the Shelby Church was organized, the Meyers Church had only two pastors, the Rev. F. J. Ruth and the Rev. David Sprecher — Rev. Andrew Kuhn supplying the German preaching for the Rev. Ruth.

From that time to the present, the same pastors have served both of these churches.

In 1858, or the beginning of the year 1859, the "small log church" was disposed of and a substantial frame church building erected for the worship of Almighty God. This church stands today, in a very fine state of preservation, and the people worship here.

The membership is smaller now than it was 30 or 40 years ago, due to the general decline of the country church in the United States, there being only about 60 members; but the people still retain their rugged loyalty to the beloved Lutheran Church, and

*Autobiog., p. 66.



MYERS CHURCH.

prosecute their labors for the Master with characteristic devotion and zeal.

The Sunday-school has always pursued its work with intelligence and zeal, and the congregation has never lost the spirit which was injected into the organization by that ideal man of God, "Father Ruth," as he was called.

The Meyers Church has a good record today; the current expenses are all promptly paid, — the apportionment is met each year, the attendance at Divine Worship is good, and over ninety per cent of the membership communes regularly; so that this is one country church, at least, that is wide-awake to its heritage, its privileges, and its duties. The value of the church property is estimated at from $2,500 to $3,000. The cemetery west of the church is "the best kept cemetery in that part of the state."

Lutheran Church, Bellefontaine, Ohio

The Lutheran Congregation of Bellefontaine, Ohio, was organized in the home of John Horn, Sr., about the year 1840, by the Rev. J. H. Hoffman.

The Rev. J. G. Harris became the pastor in October, 1842, and at the same time supplied congregations at Mt. Pisgah and Kearn's Mill, and in addition to this he served as temporary supply at Nettle's Creek near St. Paris, and organized the congregation at West Liberty, Ohio.

The privations incident to this pioneer missionary work were very severe. The roads were bad, the country new, the people very poor and the support inadequate. At the end of two years the Rev. Mr.

Harris resigned and was succeeded in 1844 by the Rev. J. H. Hoffman, who the second time became pastor of the little flock, and he continued in this relation until some time during the following year, 1845.

For three years the congregation was without the services of a pastor and as a matter of course suffered severely.

So dark was the outlook and so disheartened the leaders of the congregation that they could hardly be prevailed upon to attempt a reorganization.

Dr. Ezra Keller, President of Wittenberg College, hearing of the sorry condition of affairs came to the rescue, and under his able leadership, the scattered forces were rallied, and on March 25th, 1848, a reorganization was effected. The Lord's Supper was administered the same day and but six persons communed. These six were called the Charter members of the reorganized congregation and were John Horn, Elizabeth Kirkpatrick, Henry Horn, Susanah Horn, Mrs. Mary C. Hoffman and Mrs. Barbara Huber.

Dr. Keller was not able to supply the pulpit regularly and detailed a student from the Seminary, Rev. Wm. C. Barnett, to supply the congregation.

His labors continued for the space of one year, and thinking that the prospects for building up a self-supporting congregation were not at all promising he resigned.

There was a vacancy at this time lasting for one year and a half.

The Wittenberg Synod then requested the Rev. J. P. Brickley to visit the brethren at Bellefontaine and minister to them in holy things.

He came, he preached, his work was richly blessed, and a new organization was effected on April 20, 1851, in the Court House.

The following persons signed the constitution: John Horn, Mrs. Nancy Horn, Joseph Huber, Mrs. Barbara Huber, Mrs. Elizabeth Kirkpatrick, Mrs. C. Hoffman, Mrs. Eliza Horn, John Royer, Mrs. Elizabeth Royer, Joshua Shawver, Mrs. Rebecca Shawver, Henry Horn, Mrs. Mary Horn, Leonard Harbaugh, Mrs. Rebecca Harbaugh, John Angel and Mrs. Pusey.

By this time railroads had been built through Logan county and as a consequence the farmers were brought more closely into touch with the leading markets of the country and were thus able to dispose of their products much more advantageously. Great temporal prosperity followed extreme poverty and with the revival of business came increased prosperity to the church.

Under the wise leadership of Pastor Brickley the congregation undertook the building of a house of worship.

The corner-stone was laid on July 27, 1851, on which occasion Prof. Frederick W. Conrad, D. D., of Wittenberg Theological Seminary officiated. The building was a small one story brick structure located on a commanding eminence at the corner of Detroit and Sandusky Streets in the city of Bellefontaine.

Mr. John Horn, Sr., on whose farm residence the first organization had been effected contributed about one thousand dollars to the building fund and several of his children also gave liberally.

In this connection mention should be made of Andrew Horn, Joseph Huber, Joshua Shawver, Leonard Harbaugh and John Angel.

The Rev. Mr. Brickley was a carpenter by trade and planned and constructed the pulpit while the other mechanics were building the house.

The building committee were John Horn, Sr., Joseph Kirkpatrick and Joshua Shawver.

The congregation seemed to be on the way to assured success when another very severe trial was encountered.

The dread scourge of cholera was raging in Springfield and the surrounding towns and after a time reached Bellefontaine, where one of its first victims was the faithful Lutheran pastor.

The first sermon in the new church was delivered on the occasion of the funeral of the Rev. J. P. Brickley.

The Wittenberg Synod requested the Rev. John W. Goodlin, D. D., to assume pastoral oversight of the bereaved congregation.

He became pastor in October, 1852, and remained about 8 years.

During his pastorate the congregation enjoyed great peace and prosperity and one hundred and sixty-two members were added to the church.

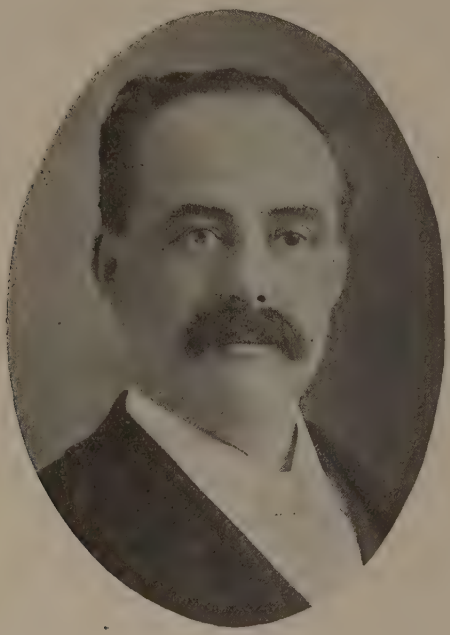
Dr. Goodlin was succeeded by the Rev. J. F. Reinmund, who served the congregation for about two years. The records for that period are meager.

Eighteen new members were added to the roll.

Dr. J. W. Goodlin again became the pastor, serving from Sept. 1, 1862, to December 24, 1865, and added 68 new members to the fold.

The Rev. L. M. Kuhns, D. D., became pastor in May, 1866. Unfortunately no careful record was kept during this and the two following pastoral terms.

During the first two years of Dr. Kuhn's administration 65 members were received. Lots were pur-



W. H. Singley, D. D.

chased and a parsonage erected at a total cost of $4,000.00.

Prof. S. F. Breckinridge, D. D., took charge of the congregation in 1869. During his period of service the church was relieved from debt and the

379 BELLEFONTAINE — OLD CH.

finances systematized and greatly improved. Also a new constitution was adopted which was a great improvement over the one it superseded.

Dr. Breckenridge resigned and gave up the pastorate on May 5, 1872.

The Rev. J. F. Shearer assumed pastoral oversight in 1872. The records of this pastorate are not available. Rev. Mr. Shearer resigned in March, 1876.

The Rev. W. H. Singley, D. D., was elected as pastor on May 7, 1876, and assumed charge on August 1st. He served in this relation continuously for 16 years and 2 months.

His pastorate was one of marked blessing and prosperity to the congregation. He found a small struggling congregation on his arrival and when he departed left a thriving, vigorous church.

During his administration a new church edifice was erected at a cost of about $14,000.

A few years later the building was remodeled and a new pipe organ installed at an expense of several thousand dollars.

The parsonage was also improved and in other ways the value of the property was increased. Dr. Singley closed his work on October 2d, 1892.

The Rev. W. E. Hull became pastor March 1st, 1893, and served for four years. During his time there were 21 infant baptisms and 68 adult accessions to the membership.

The Rev. S. S. Adams assumed pastoral oversight on September 19, 1897. In many ways this was a very successful pastorate.

186 adult members were added to the congregation and advancement made in various lines of church activity.

The pastoral relation terminated on August 17, 1902, having continued for a period of 4 years and 11 months.

The Rev. S. E. Greenawalt, D. D., took charge of the congregation December 1st, 1902. During his administration the new parsonage was erected, the church building improved and decorated, and the congregation advanced along spiritual as well as material lines. 233 adult members were received and the congregation brought into a united and harmonious condition.

Dr. Greenawalt closed his service September 1, 1908.

Rev. C. E. Rice, D. D., entered upon his work as pastor November 1st, 1908.

The congregation is thoroughly united and has remodeled the church edifice at a cost of about $24,000.00.

This improvement was made necessary by reason of successful church and Sunday-school work. The improvement makes the church building one of the best and most up-to-date in this section of the state.

The new building has a seating capacity of about 1200, the chancel furnishings are strictly *Lutheran* and the best that can be obtained.

The pipe organ has been rebuilt and contains about 2,000 pipes.

The entire building is faced with gray brick. The art glass windows are in harmony with the rest

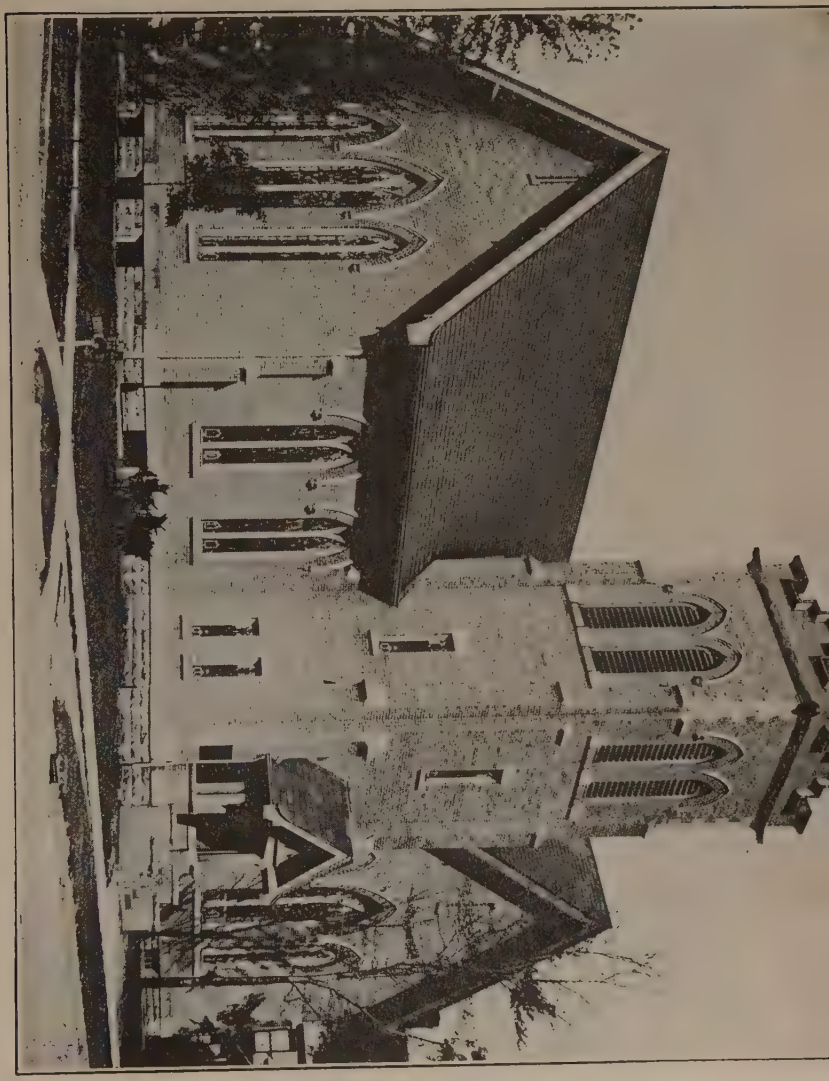
of the building. The building is heated by a new steam plant costing about $2,100.00.

The basement of the building has been fitted up for social occasions and a large well equipped kitchen added. There is at present a vigorous Woman's Home and Foreign Missionary society with Home, Cradle, and Young People's Departments.

C. E. Rice, D. D.

The Christian Endeavor Society is thoroughly organized and gives annually through our own Lutheran Boards of Missions the sum of $55.00.

The Sunday-school is in a flourishing condition and is aiding greatly in advancing the interest of the church. There is also a splendid Junior C. E.



BELLEFONTAINE — NEW CHURCH.

Society. The Ladies' Aid Society has been a valuable factor in the progress of the congregation. In 1916 the congregation reduced its indebtedness by $3,500.

This church, while not the greatest in numbers, takes no second place in the advancement of the welfare of that beautiful city which has always been noted for its sober, industrious and law-abiding citizenship.

Grace Evangelical Lutheran Church, Perrysville, Ohio

Grace Evangelical Lutheran Church of Perrysville, Ohio, was organized December 28, 1884, by the Rev. J. R. Sykes pastor of the St. John and Pleasant Valley Churches. The church then became a part of the Perrysville charge. The charter members were the following, viz.: Philip Long, Pauline Long, Jesse L. Kline, Kate Kline, George Pervine, Margaret Pervine, Jane Graber, Mary A. Smith, Hattie Kennedy, Margaret Milligan, Asa Butler, Jefferson J. Frontz, Mrs. J. J. Frontz, Peter Bowers, Elizabeth Bowers and John B. Graetzinger.

The use of the chapel of the Greentown Academy was tendered the congregation as a place of worship by Professor J. C. Sample and Mr. L. L. Ford. It was accordingly dedicated to the worship of the Triune God on December 6th, 1885, the Rev. H. L. Wiles, D. D., preaching the sermon and pastor Rev. J. R. Sykes performing the act of dedication. The congregation continued to worship in this place till its destruction by fire in 1894 or 1895. From that time the congregation worshipped in the town hall until the dedication of the present building in September, 1898.

In 1897 a lot was purchased and movement began for erecting a house of worship with a building committee consisting of Benjamin Mace, W. T. Crawford, George Lorentz, Rev. O. C. Kramer, John Rosenborough and Jefferson J. Frontz.

The cornerstone was laid May 24th, 1898, the Rev. S. P. Kiefer preaching the sermon. On September 25, 1898, the present building, one room, 30 x 42 feet, frame, was dedicated to the worship of God, the Rev. H. L. Wiles preaching the sermon, and the Rev. G. M. Grau, D. D., assisting in the dedication and preaching in the evening. This building was erected during the pastorate of the Rev. O. C. Kramer.

The congregation has been served by the following pastors, viz.: The Rev. J. R. Sykes, 1884-1892; Rev. W. H. Dolbeer, 1892-1895; Rev. O. C. Kramer, 1895-1902; Rev. S. P. Kiefer, 1902-1904; Rev. H. C. Garvic, 1904-1905; Rev. A. J. Houk, 1907-1913; Rev. H. M. Nicholson, 1913-

St. John Evangelical Church, in Monroe Township, Richland County, Ohio.

This congregation was organized by the Rev. George W. Shaeffer October 12th, 1842.

The charter membership consisted of nineteen persons as follows: John Smith, Matthias Stauffer, George Rummel, Samuel Hess, John Graber, Jane Graber, Elizabeth Stauffer, Mary Rummel, Nancy Smith, Peter Rummel, Susanna Rummel, Samuel Dome, Elizabeth Dome, Catharine Crouse, Mary Shelenbarger, Louisa Zody, Margaret Parr, John Rummel

and Elizabeth Rummel. The first building was a frame structure and stood just east of the present building. The present building is of brick about 40 x 70 feet and was built in 1868 under the pastorate of Rev. H. L. Wiles. It was refurnished and rededicated October 15, 1899, at a cost of $1,200.

The church was formerly in connection with Mt. Zion and Lucas congregations but later with the Pleasant Valley Church constituted a charge and to them was added Grace Church of Perrysville at its organization in 1884.

As nearly as can be gathered from the old records the church has had the following pastors, viz.: Rev. George W. Shaefer from organization till 1846.

In the late fifties the Rev. W. A. G. Emerson was pastor; Rev. F. J. Ruth 1861-63; Rev. H. L. Wiles 1864-71; Rev. T. F. Dornblaser 1872-74; Rev. M. G. Earhart 1875-76; Rev. C. S. Ernsberger 1877-82; Rev. A. Z. Thomas 1882-1884; Rev. J. R. Sykes 1884-1892; Rev. W. H. Dolbeer 1892-1895; Rev. O. C. Kramer 1895-1902; Rev. S. P. Kiefer 1902-1904; Rev. H. C. Garvic 1904-1905; Rev. A. J. Houk, 1907-1913; Rev. H. M. Nicholson, 1913-

Pleasant Valley Evangelical Lutheran Church

The Pleasant Valley Evangelical Lutheran Church located in Monroe Township, Richland County, Ohio, was organized by the Rev. D. I. Foust, October 6th, 1867, with the following roll of charter members: Lemuel Craig, Drusilla Craig, Elizabeth Crone, Ann Mitchell, Margaret Swigart, Elizabeth Ohler, Mary Ohler, John Crone, John Ohler, Eliza-

beth Crone, Mary E. Swigart, John Craig, George Lippey, Leah Lippey, Mary J. Huston, George W. Swigart, Gideon Baughman, John Rider, John M. Swigart, Lovina Swigart, Mary Craig, Margaret Baughman, Mary McNeal, Laura H. Mowery, Jacob Ohler, Ellen E. Huston, Abigail Huston, Mary E. Huston.

With the St. John congregation this congregation was formerly in connection with Mt. Zion and Lucas Churches but later with St. John and then with St. John and Grace Churches it forms the Perrysville charge.

The cornerstone of the present church was laid in 1869. The building as it is now consists of two rooms: auditorium 39 x 34 and Sunday-school room, the two rooms separated by folding doors. In 1897 it was rebuilt at a cost of $1,000, and in 1914 reseated with oak pews, a heating and ventilating system installed and cork carpet at a cost of $1,000.

The church has been ministered to by the following pastors: Rev. D. I. Foust, Rev. J. M. Emerson, Rev. T. F. Dornblaser, Rev. C. S. Ernsberger, Rev. M. G. Earhart, Rev. A. Z. Thomas, Rev. J. R. Sykes, Rev. W. H. Dolbeer, Rev. O. C. Kramer, Rev. S. P. Kiefer, Rev. H. C. Garvic, Rev. A. J. Houk and Rev. H. M. Nicholson.

St. Matthew's Lutheran Church, Mansfield, Ohio

St. Matthew's Evangelical Lutheran Church, Mansfield, Ohio, was organized as a mission October 29, 1903, by and under the direction of the Board of Home Missions of the General Synod. A con-

A. E. Renn, D.D.

Rev. F. M. Keller.

REV. R. H. GEARHART.

REV. H. C. GARVIC.

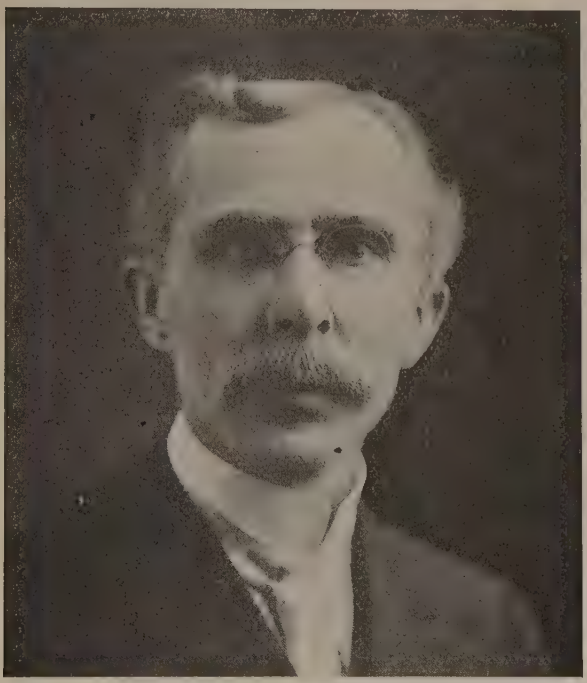
stitution was adopted and the following appear on the roll as charter members: Mr and Mrs. Wm. F. Voegele, Mr. and Mrs. G. P. Krause, Mr. and Mrs. F. B. Hursh, Mr. and Mrs. C. C. Beelman, Mr. and Mrs. A. H. Sayles, Mr. and Mrs. W. H. Sonner, Mr. and Mrs. Wm. F. Hart, Mr. and Mrs. G. J. Ludwig, Mr. and Mrs. C. Flockerzi, Mr. and Mrs. Henry Krebs, Mr. and Mrs. Wm. E. Wendland, Mr. and Mrs. E. F. Morse, Miss Dora Reman, Miss Lizzie Reman, Miss Mary Britch, Miss Anna Voegele, Mrs. Lydia Myers, Miss Ida Myers, Miss Alma Morse, Miss Mabel Morse, Miss Ida Netcher, Walter Cromer, Mrs. Rosa H. Cromer, Herman Wolforth.

The need of a church home was supplied on February 22, 1906, by the purchase of a commodious edifice on Park Avenue West formerly the property of a Reformed Presbyterian congregation the organization of which had been disbanded. The property was desirable but the location was unfortunate and hampered the growth of the congregation.

The first pastor of the new organization was Rev. A. E. Renn who served in that capacity from October 25, 1903, to August 6, 1905. Rev. F. M. Keller became pastor September 3, 1905, and resigned the work September 1, 1908. Rev. H. C. Garvic was pastor from November 22, 1908, to March 1, 1912. Rev. R. H. Gearhart, Jr., took charge May 18, 1913, and relinquished the work May 1, 1915.

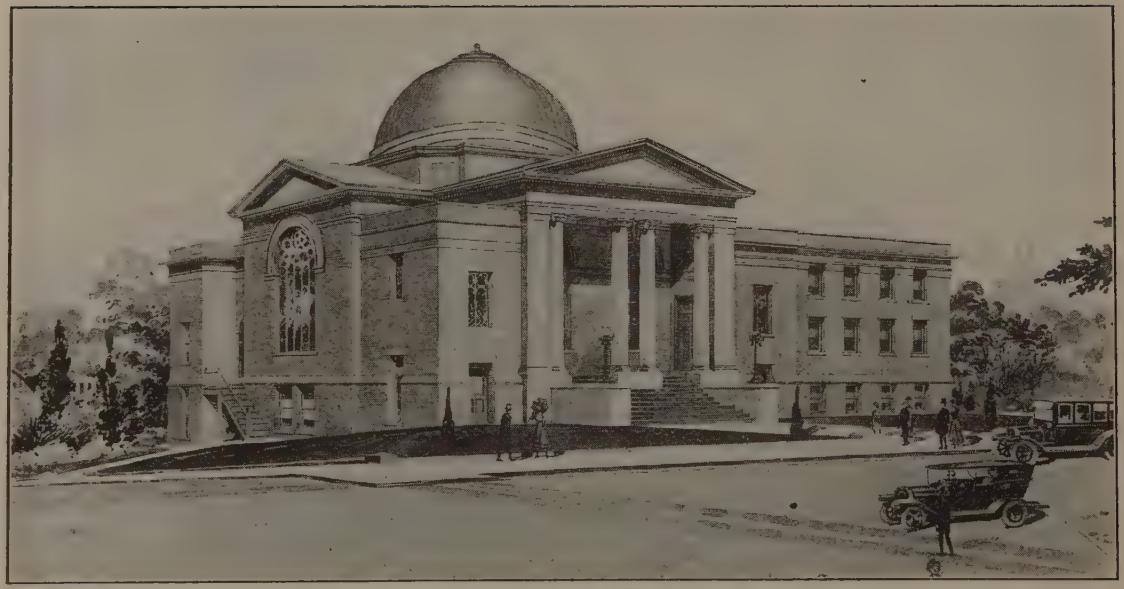
August 3, 1915, a call was extended to Rev. A. C. Miller, D. D., of Louisville, Ky. Dr. Miller was asked to meet with the council of the church on August 12th at which time the difficulties and discouragements of the work which had not prospered satis-

factorily, were considered. At this conference it was decided to secure a suitable location at once and proceed to erect a new church edifice, several of the members pledging liberal financial support for that



A. C. Miller, D. D.

purpose. The mission also decided to ask for no more assistance from the Board of Home Missions. These steps having been taken, Dr. Miller concluded to accept the call and took charge October 1st, 1915.



St. Matthew's, Mansfield

A beautiful lot with one hundred and forty feet frontage was purchased on Sherman Place for $3,200.00. A splendid parsonage was built at a cost of $6,000.00 which was occupied by the pastor and family within seven months after having taken charge of the work.

The magnificent new church is now (1916) under way of construction and it is the hope and desire of the pastor and congregation that it may be completed and ready for dedication by Easter or Whitsunday 1917.

The church is Greek Classic and Romanesque with a colonnade on the south which forms the main entrance. The auditorium is designed in the shape of a cross, spanned by a large dome thirty feet in diameter. The chancel and altar are churchly and distinctively Lutheran. The organ and choir are divided on either side of the chancel. The pastor's study and choir room are on opposite sides of the chancel. The auditorium will seat more than four hundred. The Sunday-school apartment opening into the auditorium with its galleries and class rooms will accommodate three hundred and fifty. In addition there are two parlors in front, and at the rear are six rooms for caretaker apartments.

The basement contains an assembly room, dining hall, kitchen and toilet rooms. The exterior is of tapestry brick and Bedford sandstone. The approximate cost is $40,000.00.

Twenty-seven adult members have been added to the church during the present pastor's incumbency of eight months and the confirmed membership is about one hundred and fifty.

No sketch of this organization would be satisfactory or just without a tender reference to the removal by death of Mr. Wm. F. Voegele who was a very strong factor financially and otherwise in making these advance steps possible. After earnest work and deep solicitude for the cause he so dearly loved and right in the midst of the planning and building he fell asleep in death. He rests from his labors but the work so dear to his heart and for which he did so much is moving forward.

Carey — Christ's Ev. Lutheran

Christ's Evangelical Lutheran Church was organized Nov. 22d, 1858, in the Evangelical (Albright) church of Carey, O., with eleven charter members, whose names cannot now be secured. None of them are living.

Rev. W. C. Hauer then serving the Vanlue congregation, acted as chairman. The first officers of the new organization were: Michael Crossell, Elder; Gideon Nigh, Deacon.

After the organization it united with the Vanlue congregation in a pastorate and was served by Rev. W. C. Hauer. Services were held in the Evangelical Church until April, 1859, when it was offered the privilege of worshipping in the United Brethren Church which it willingly accepted. Its meetings were held regularly in that building until its own house of worship was completed, in the month of August, 1860.

In March, 1861, the celebrated Kneisly-Brown controversy occurred. The questions discussed were:

(1) Do the Holy Scriptures teach the final holiness and happiness of all mankind? Rev. C. R. Brown (Universalist) affirms, Rev. U. J. Kneisly denies. (2) Do the Holy Scriptures teach the endless punishment of a part of the human race? Kneisly affirms; Brown denies. This discussion lasted four days, and according to the language of the Church records "resulted satisfactorily to the friends of the truth as held by the orthodox churches, but resulted dissatisfactorily to the pastor."

Following are the pastors that have served the Carey charge:

Rev. W. C. Hauer..... 1858-1863
Rev. I. K. Funk..... 1863-1864
Rev. W. C. Hauer..... 1864-1867
Rev. J. W. Henderson..... 1867-1869
Rev. I. J. Delo, (three months).....
Rev. D. S. Truckenmiller..... 1869-1873
Rev. J. M. Dustman..... 1874-1887

During his pastorate, a Woman's Home and Foreign Missionary Society was organized in 1878, and also in the same year a Children's Foreign Missionary Society.

Rev. A. J. Douglass..... 1887-1889

During his ministry the present brick church was begun and only partially completed.

Rev. Geo. S. Diven..... 1889-1890
Rev. F. B. Heibert..... 1891-1899

During Rev. Heibert's pastorate a fine parsonage was purchased and repaired, and also a Sunday-school

room added to the Church, at a cost of over $3,000. Rev. E. Luther Spaid, the present pastor, (1915) began his work in 1907. During his pastorate thus far, a new Moller pipe-organ has been installed at a cost of $3,000, — Lutheran chancel furniture has been installed, and all services are conducted according to the Common Service. The Church and Sunday-

Evang. Luth. Church, Carey, Ohio.

school rooms have been repaired and redecorated at a cost of about $2,000, and street paving and other improvements have been made at a cost of $500. The church has a largely attended mid-week service, — an active Luther League, — one of the largest and most active Women's Missionary Societies in the Synod, — and also a large Mission Band.

The Parochial Report for 1914 shows 247 Communicant, 337 Confirmed, and 396 Baptized members, with a Church Property valued at $20,000.

The congregation has, for many years, paid its apportionment in full.

Rev. E. Luther Spaid.

Vanlue — Lutheran Church

This is one of the oldest congregations in Wittenberg Synod, but no records can be found nor can any of the oldest members furnish any definite data. The recollection of one of the aged ladies of the church is, that Rev. Hauer began work there in the

month of April, 1851, and that he preached the first sermon in the new church. An old gentleman in the congregation is equally positive that the church was not built until 1857. Both may be correct.

It does not appear in the Protocol when either the Carey or the Vanlue congregations were organized or when either of these churches were built.

All the light the Synod's Protocol gives is in the Minutes of 1858, it appears that the Carey and Vanlue congregations together form a pastorate.

The minutes of 1851 contains a list of the charges and congregations composing the entire synod, but no mention is made of churches at either Carey or Vanlue, although mention is made of "preaching places" connected with the "Ridge" and "Swamp" churches that appear on the minutes of 1858 as connected with Carey and Vanlue congregations in the same charge. The "Ridge" church has ceased to be for a good many years. The fact that the old cemetery where this church stood is still in use, and is called the Lutheran Cemetery, together with the fact that in the minutes, both of 1851 and 1858, the charge is spoken of as the "Limestone Ridge" Charge, suggests that Carey and Vanlue may have been the "preaching places" referred to in the minutes of 1851.

The Contractor who built the Vanlue church was Henry Shoemaker. Among the early prominent members of the Vanlue congregation were Mr. and Mrs. Henry Woy, Mr. and Mrs. David Stahl, and Mr. and Mrs. John Esterly. It is a matter of record that Rev. W. C. Hauer went from Vanlue to Carey and organized the congregation there, November 22, 1858.

St. Mark's Evangelical Lutheran Church, Van Wert, Ohio — 1864-1915

The Rev. Morris Officer, A. M., during whose pastorate the old church edifice was built, 1867-1868, was also the founder of the general Synod's Liberian Mission in Africa. It is called the Muhlenberg Mission and according to the history of Lutheran Foreign Missions was begun in 1860. This book declares the Mission was undertaken at the prayerful entreaty of Morris Officer who visited individuals, congregations and Synods in behalf of what he believed to be his God-given work in Africa. When he ascended St. Paul river he saw native towns everywhere and around these Liberian settlements were thousands for whose conversion little was being done. Morris Officer set himself to the task of securing a tract of land and erecting a log house and opening a school for native and Liberian children. The tropical climate however soon forced him home. The Synod will ever remember the valuable services he rendered as missionary secretary, and the fervent spirit that he manifested. Our congregation owes much to the self-sacrificing labor of Morris Officer. The large Gethsemane window in the chancel was given in his memory.

The St. Mark's Lutheran Congregation has always belonged to the Wittenberg Synod, which is a district in the General Synod, a body having more than 300,000 members. It has educational institutions all over this country and the Breklum Seminary in Germany and it is actively engaged in Home and Foreign Mission work.

The congregation began its history in May, 1864, when a meeting was held at the home of Mr. and Mrs. F. J. Bonnewitz, for the purpose of effecting an organization and calling a pastor. The following persons were present: Mr. and Mrs. F. J. Bonnewitz, Mr. and Mrs. S. B. Hertz, Rev. and Mrs. G. A. Exline, Rev. and Mrs. G. W. Halderman and Mr. and Mrs. Jonas Mohler. Rev. G. W. Halderman was called as pastor of the Van Wert County Parish. F. J. Bonnewitz was elected elder; S. B. Hertz, deacon and secretary of the congregation. The first services were held in the old court house and in the old Presbyterian Church on East Main street.

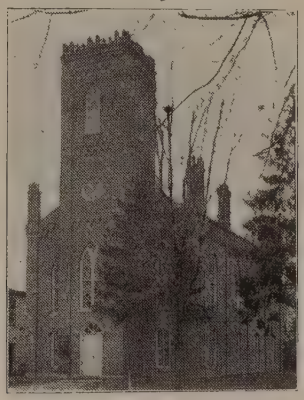
In 1866, the St. Mark's and Salem congregations withdrew from the County Parish and the Rev. A. R. Height, of Pennsylvania, became the pastor. Dr. C. A. Melscheimer was elected treasurer of the congregation and the services were held in the old Melodian Hall.

The Sunday-school was organized in 1867. J. H. Nail was elected superintendent; W. T. Exline, assistant superintendent; C. A. Melscheimer, secretary; Jacob Fox, treasurer, and F. J. Bonnewitz, librarian.

On January 25, 1868, F. J. Bonnewitz, S. B. Hertz, C. A. Melscheimer and Jacob Fox were appointed a building committee for the purpose of securing a location for the new church and to secure funds for its construction. The location on North Washington street was selected. The tower and the basement of the church having been completed, the dedication of the latter occurred on Sunday, October 25, 1868. The dedicatory sermon was preached by

the Rev. W. W. Criley. It was decided to finish the structure and this was accomplished August 22, 1869, the day of dedication. The Rev. F. W. Conrad, D. D., preached the sermon assisted by the Revs. Brown and H. Wells. It was a beautiful edifice for the time and created much joy among the members and friends of the congregation.

On March 28, 1869, the Rev. H. Wells, of Co-



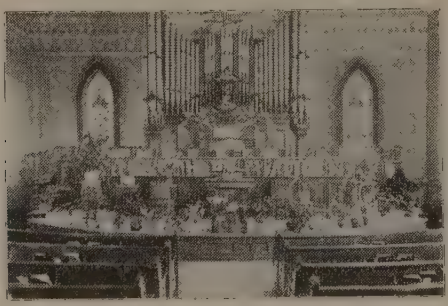
Old Ch., Van Wert.

lumbia City, Ind., became the pastor of the congregation. In 1870, the Lutheran Book of Worship was adopted by the congregation.

The Rev. A. M. Geiger was chosen pastor October 15, 1871. On February 1, 1872, it was decided to secure a suitable lot for a parsonage. The lot was secured and the parsonage erected on North Jefferson street. C. A. Melscheimer, F. J. Bonnewitz and A. B. McCurdy were the building committee. The

eleventh of June, 1872, marked the separation of the St. Mark's and the Salem congregations.

In the year 1873, the parsonage was completed. December 30, 1874, the Rev. Morris Officer was honored with a marble slab in the west wall of the church and later with a fine memorial window for efficient service rendered during his pastorate. On September 23, 1875, the cost of the church building was estimated at $9,500.00 and the cost of the parsonage at $3,417.68. October 10, 1876, the Rev. A.

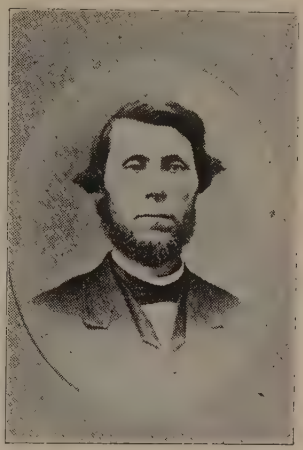


Interior — Old Ch. — Van Wert.

M. Geiger expressed his desire to leave the congregation. The resignation was accepted February 1, 1877, and the Rev. D. L. McKenzie of Gettysburg, Pa., became the pastor in 1878. In the years 1879, 1880 and 1881, there was slow but steady progress.

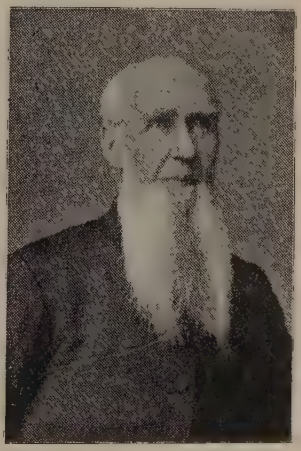
On March 27, 1882, the Rev. F. M. Porch, D. D., was elected pastor of the congregation. Throughout the years 1883, 1884, 1885, 1886 and a part of 1887, Rev. and Mrs. Porch labored actively in the Sunday-school and also in the congregation. During their

REV. A. R. HEIGHT.



REV. M. OFFICER.

A. M. GEIGER, D. D.



REV. H. WELLS.

pastorate the Women's Missionary Society was organized and Mrs. Porch was its first president. They manifested an interest in both Home and Foreign Mission work and in the educational institutions of the church.

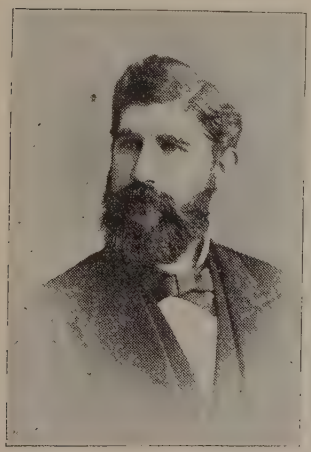
The Rev. W. H. Lilly was called November 6, 1887. He labored faithfully throughout the years 1888, 1889 and a part of 1890. In a letter written to the congregation before he died, he commends the people to the care of Almighty God, exhorts them to faithfulness in doctrine and in practice and wishes them the constant beendiction of the Redeemer.

The Rev. H. H. Hall was called June 20, 1891. Extensive improvements were made in the main auditorium of the church. The work during the years 1892 to 1894 gradually led up to the securing of the beautiful pipe organ in 1895. When the work was completed the church was re-dedicated and the Rev. Dr. Wiles of Mansfield, delivered the sermon. Rev. and Mrs. Hall were energetic workers in the various departments of the congregation.

The Rev. H. S. Lawrence was called June 12, 1895. The catechism classes were re-organized and emphasized in the years 1896 to 1898. The Luther League was called into existence and became a flourishing organization in 1899 and 1900. The parsonage was repaired and improvements were added to the church building. The beautiful responsive service was introduced more fully at this time and it added much to the devotion of the congregation. The young pastor came from Wittenberg College and married his bride while pastor of this church. Rev. and Mrs. Lawrence labored enthusiastically for the

Rev. D. L. McKenzie.

F. M. Porch, D. D.



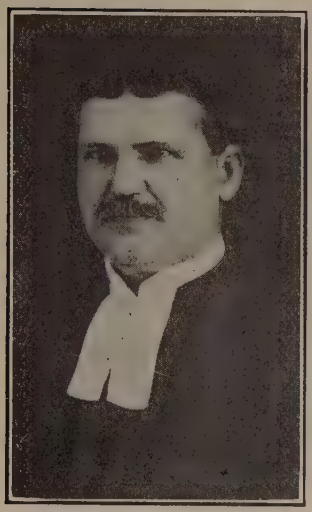
Rev. W. H. Lilly.

H. H. Hall, D. D.

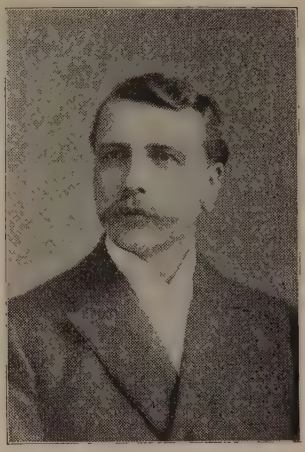
advancement of the Kingdom of God at home and abroad.

The Rev. I. D. Worman of Indianapolis was called and became the pastor of the congregation April 2, 1900. He labored faithfully for nine years and his conservative work was not in vain. The duplex envelope system was introduced and all debts were liquidated. The church was extensively repaired and its walls were frescoed and adorned. The Brotherhood, the Young Women's Missionary Society and the Mission Band were organized and developed into successful institutions during the years 1901 to 1909. The parsonage was repaired and a cement porch, which is a thing of beauty, was added to its improvement and convenience. Rev. and Mrs. Worman rendered faithful service to the congregation.

The present pastorate, Rev. F. W. Rohlfing, D. D., began August 1, 1909, and it has been a pleasure to observe the Christian activity and enthusiasm manifested by the congregation. The choir was reorganized and two new choirs, the girls' and boys' vested choirs, were added to our musical forces; and in this work great assistance has been rendered by Mrs. F. W. Stamm, Miss Mae Wassenberg, Mrs. W. A. Bickford, Miss Rose Boesche, Miss Ruth McConahy, and Miss Grace Smith. In 1912, the pastor was presented with means to tour the leading cities in Europe, Asia Minor, Syria, Palestine and the Land of Goshen. "I was glad when they said unto me, let us go into the House of the Lord. Our feet shall stand within thy gates, O, Jerusalem!"



H. S. Lawrence, D. D.



Rev. I. D. Worman.

F. W. Rohlfing, D. D.

The St. Mark's congregation has a very active church council that is rendering valuable service to the pastor in the various departments of work at home and abroad. The congregation gives attention to instruction in the catechism so that her people may know the glorious doctrines of the Word of God. The Sunday-school, numbering about 250, has an active corps of teachers and officers. Mr. E. I. Lorber is the superintendent, and James Drake and Louis Schumm are his assistants. Miss Marie Carmody is the secretary and Ernest Reidenbach is her assistant. Mr. O. G. Steinmetz is the treasurer.

The Brotherhood of St. Mark's is a society for the men of the congregation. Its purpose is to cultivate a more enthusiastic spirit for the doctrines and work of the church. The organization supports a native missionary in India. The officers of the Brotherhood are: F. A. Gumble, C. A. Shaffer, F. W. Butler, and S. W. Wyandt. One of the oldest organizations in the history of the congregation is the Aid Society to which all the ladies of the church belong. Its president is Mrs. W. R. Kime; vice-president, Mrs. Fannie Swineford; secretary, Mrs. Willard Pennell, and treasurer, Mrs. T. G. Evans. This active institution has subscribed about $5,000.00 toward the new church. "To do good and to communicate, forget not." The Women's Missionary Society is engaged in active missionary work. Mrs. W. A. Bickford is president; Mrs. C. F. Wassenberg, secretary; Mrs. C. W. Bonnewitz, treasurer; Mrs. W. R. Kime, corresponding secretary; Mrs. Franklin Chryst, thank-offering secretary. This society was organized September 27, 1883, with thirteen

charter members: Mrs. Ella R. Swineford, Mrs. Lucy A. Craig, Mrs. Susan Fox, Mrs. Helen Bonnewitz, Mrs. Austin, Mrs. H. Rumpf, Mrs. L. Gackenheimer, Mrs. W. H. Pennell, Mrs. Rev. Porch, Mrs. Jacob Fenter, Mrs. S. B. Hertz, Mrs. George Hammer and Mrs. George Wappner.

The Young Ladies' Missionary Society directed by Miss Cecile Wilson, and the Missionary Band, directed by Mrs. S. W. Long, are active auxiliaries of the Women's Missionary Society.

The new director of the choir is Mr. James Jones and the new organist is Mrs. H. H. Holbrook. "Oh, sing unto the Lord a new song for He hath done marvellous works." The Luther League, the organization for young people in the congregation, is interested in missionary, educational and social work. Miss Ruth Inez McConahy is the presiding officer; Miss Maude Ferguson, vice president; Ernest Reidenbach, secretary, and Clifford Matthys, treasurer. "Remember now thy Creator in the days of thy youth."

IN MEMORIAM

MARVIN G. WOODRUFF.

Mr. Marvin Woodruff, whose memorial tablet adorns the beautiful corridor entrance to the church, gave a cash subscription of $20,000.00 for the edifice and then added $5,000.00 more for the complete set of chimes in the graceful tower. On previous occasions he had manifested a very benevolent spirit in having the walls of the old church frescoed and adorned. He was born May 7, 1847, and began his career as a poor boy, but by persistent effort, dili-

gence and economy, he became one of the leading and most prosperous business men in the county. He loved to work and firmly believed in the maxim, "In the sweat of thy brow thou shalt eat thy bread." He died October 31, 1913. The church, the community and the personal friends of Mr. Woodruff will bear witness to his liberality in future years. Without his generous donation, the new Lutheran church would have been an impossibility. Later, the Woodruff estate added $2,000.00 more, for all of which the congregation feels very grateful. Some one has said that a man should be very liberal with his country, his church, his kindred and his poor neighbor.

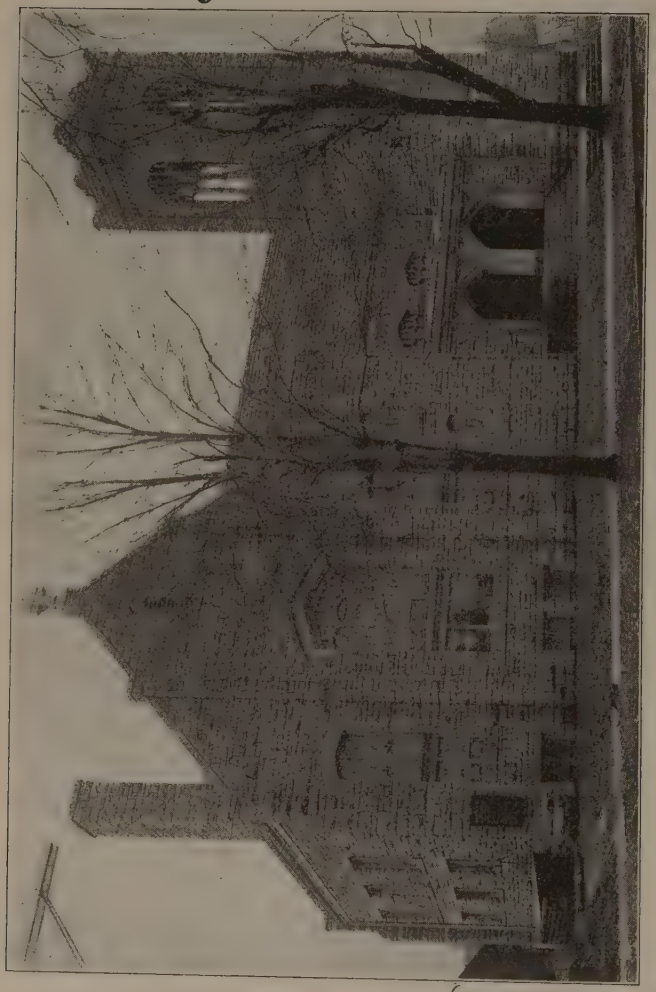
JOHN STRANDLER.

Mr. John Strandler was born in Germany, March 19, 1841, and died January 2, 1914. He came to New York as a mere boy and as a man served in the Federal army at various historic points. Most of his time was spent in Van Wert, where he was well-known and prominent in business circles. By his industrious habits and successful business methods, he accumulated a fortune which proved a blessing to his church, to his relatives and to the community. It was he who donated the three manual pipe organ in memory of his departed wife. The historian who records the future annals of Van Wert will say that it was better for Mr. Strandler's having lived in it. The music at St. Mark's will be finer for his having donated this magnificent instrument. Luther said that, "Music is the art of the prophets, the only art that can calm the agitations of the soul.

It is one of the most magnificent and delightful presents God has given us."

DESCRIPTION OF CHURCH AND CHIMES.

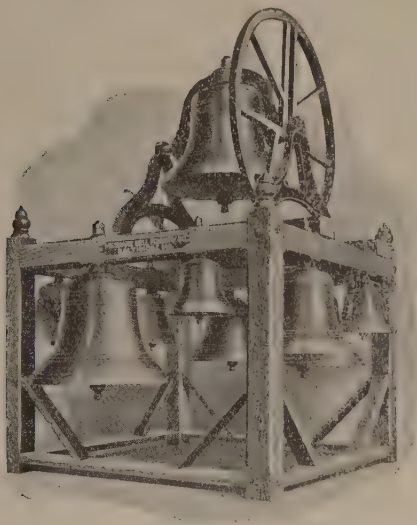
The new St. Mark's Lutheran Church is a Tudor-Gothic structure built of blue limestone and ornamented with Bedford rock. It is 112 feet long and 60 feet wide. It is adorned with two ornamental towers, one that is 65 feet high and 17 feet square; the other forms an entrance to the Sunday-school room. The chimes are in the large tower. Two beautiful crosses adorn the north and east gables. The roof is of first-class dark red tile. The windows are made of fine American opalescent glass and all the large ones are memorials which add very much to the elegance of the church and are highly appreciated. The large window above the altar represents Hoffman's Gethsemane and is a fitting memorial to the faithful labors of Morris Officer. The finest window in the Sunday-school, Carl Vogel's "Christ and the Children," was placed there in memory of Marvin Evans, by Mr. and Mrs. T. G. Evans. The three windows in the eastern wall are in memory of Helen Bonnewitz, by Charles Balyeat; the Mesdames Woodruff, by Marvin Woodruff; and Mr. and Mrs. S. B. Hertz. Mr. and Mrs. Hertz are the only living charter members. The three windows in the western wall were given by Mr. and Mrs. W. H. Mozier in memory of Mr. and Mrs. Richards; by Mr. and Mrs. W. A. Butler in memory of Walter Butler; by Mrs. O. D. Swartout, in memory of Rachel Swinehart; by Mr. and Mrs. Jacob Miller, in



St. Mark's — Van Wert — New Church.

memory of Louis Miller; and by Mr. A. Calhoun, in memory of Mrs. Edith Calhoun.

The chancel furnishings are of carved oak. The altar with cross and candelabra was given by Mr. and Mrs. S. B. Hertz; the pulpit was donated by Mrs. O. D. Swartout; the lecturn was presented by Mr. and Mrs. C. B. McConahy, in memory of Mr.



CHIME OF BELLS, VAN WERT.

and Mrs. Spangler; the baptismal font is a gift from Mr. and Mrs. F. W. Stamm, in memory of John and James Stamm. The beautiful altar cloths were given by Mrs. A. Lynch; the silver communion set was presented by Mr. and Mrs. B. F. Ridenour. The subscription and other gifts have been very liberal and are much appreciated by the congregation.

The church has a very fine corridor entrance leading into both the auditorium and the Sunday-school room. The main entrance is on Washington Street. There is also a west entrance from Sycamore Street. The gallery surrounding the Sunday-school room is divided into class apartments. The three manual pipe organ is one of the finest in northwestern Ohio. The entire space beneath the church has been excavated and transformed into various apartments for men and women. The floors are level and all the other arrangements are very churchly. "Oh, come let us worship and bow down; let us kneel before the Lord our Maker; we are the sheep of His pasture and the people of His hands."

The net weight of the ten bells constituting the chimes is 10,675 pounds; together with the framing, 16,000 pounds. The bells are suspended in a square frame, each hanging stationary, except the large bell which is arranged so that it may be swung or tolled independently of the others at such time as desired. The bells are sounded from a lever stand or console which is placed in the room in the tower below the belfry. The hammers of the bells are connected with levers of the console by a series of rods and chains. The principle is similar to the playing of a piano. The note that each bell responds to is indicated on the lever and by pressing the lever down with a short quick stroke, the note desired is sounded. The system is such as to allow of ample modulation. "I will wash mine hands in innocency, and thus will I compass thine altar, O Lord, and will sing of all Thy wondrous works."

St. Paul's Evangelical Lutheran Church, Lucas, Ohio

The earliest records show that St. Paul's Lutheran Church, Lucas, Ohio, was organized by Rev. J. H. Hoffman on the 16th day of May, 1846, with 31 members, — fourteen males and seventeen females. The first officers elected were: David Leiter, Elder; Jacob Crone and John Crone, Deacons.

In the autobiography of Rev. Dr. Crouse, the writer says,* "I organized the Lutheran Church at Lucas, in May, 1846, and reorganized the church at Mifflin." Doubtless both of these were present and participated in the ceremonies, for the records also show that Rev. Joshua Crouse supplied the congregations of the pastorate, from Nov. 9th, 1845 to Nov. 8th, 1846, when Rev. J. H. Hoffman became the settled pastor.

At the time of the organization, it became a part of the Mt. Zion Pastorate which was composed of Mt. Zion, Mifflin, (Petersburg) St. John's, and Lucas congregations. The records of the early history are very meager, and therefore this sketch must be incomplete.

From the organization to the division of the charge in 1871, the following ministers served the pastorate:

Rev. J. H. Hoffman	1846-1854
Rev. W. A. G. Emerson	1854-1859
Rev. Jesse Helsell	1859-1861
Rev. F. J. Ruth	1861-1864
Rev. H. L. Wiles	1864-1871

*Autobiog., p. 173.

Rev. Wiles closed his ministry at Lucas in October, 1871, and immediately afterward, all parties consenting, the charge was divided so as to place Mt. Zion and Mifflin (Petersburg) in one pastorate, and Lucas, and St. John's, Pleasant Valley, and Emanuel in another.

The following ministers served the Lucas pastorate under the new arrangement:

Rev. T. F. Dornblaser	1872-1874
Rev. M. G. Earhart	1874-1877
Rev. C. S. Ernsberger	1877-1882

At the close of Rev. Ernsberger's ministry in the Lucas pastorate, because of a largely increased membership, the charge was divided again. This time Lucas and Emmanuel constituted a pastorate and St. John's and Pleasant Valley, another, the pastor of the latter to live in Perrysville. The pastors serving the Lucas pastorate under this newest arrangement are the following:

Rev. H. B. Miller	1881-1882
Rev. J. A. Dunlap	1883-1885
Rev. D. J. Mitterling	1885-1888
Rev. F. B. Heibert	1889-1891
Rev. Jabez Shafer	1891-1893
Rev. John Farrow	1894-1895
Rev. W. H. Dolbeer	1895-1898
Rev. A. K. Felton	1898-1900
Rev. P. L. Miller	1901-1905
Rev. G. G. Clark	1906-1907
Rev. H. M. Nicholson	1907-1909
Rev. G. Z. Cochel	1909-1914
Rev. T. Earnhart	1915-

The substantial and commodious brick structure which is now the house of worship for this congregation was begun in 1872, during the pastorate of Rev. T. F. Dornblaser. The corner-stone was laid on October 26th of that same year. The entire superstructure was built and enclosed, but only the basement was finished for some time.

Becoming discouraged with the magnitude of the undertaking, the indebtedness amounting to about $1,000, remained unreduced for a number of years. The congregation held all its services in the basement.

During the early part of the pastorate of Rev. C. S. Ernsberger, several efforts were made to pay the debt which were finally successful. The spirit of the congregation then arose and a new subscription of over $1,200.00 was secured and the contract for the completion of the upper room was let and work began, in the summer of 1881, — and in November of that year Rev. Ernsberger resigned. The work of finishing proceeded slowly, and, on the 21st of May, 1882, the finished structure was dedicated to the worship of God, Rev. H. L. Wiles, D. D., then pastor at Wooster, Ohio, preached the dedicatory sermon, Revs. A. Z. Thomas, Jno. A. Hall, D. D., D. H. Bauslin, D. D., and the pastor, Rev. H. B. Miller, assisting in the services.

Owing to some inadvertence, nothing concerning this new church building was ever reported to the Synod. A new parsonage was erected in 1890. Together with an excellent and convenient parsonage on the adjoining lot, this congregation owns a fine church property.

Emmanuel Lutheran Church, Richland County, Ohio

Prior to November 7th, 1868, what is known as Emmanuel Lutheran Church in Mifflin Township, Richland County, Ohio, was known as a united German Reformed and Lutheran organization.

On the above date, under the leadership of Rev. Dr. H. L. Wiles; then pastor of the Lucas Charge, a congregational meeting was called and after the reading of the constitution of the old union organization, a request was made for the reading of the "Formula for the Government and Discipline of the Evangelical Lutheran Church."

This Formula was adopted as the Constitution of a new organization to be called "The Emmanuel Lutheran Church." Fifty-seven names were subscribed, and announcement was at once made for a meeting of these subscribers two weeks thereafter to complete the organization.

Accordingly, on the 22nd of November, 1868, at the called meeting, an election was held resulting in the choice of John W. Gates, and H. S. Balliett, as Elders, and Levi Ross, and M. McDermott as Deacons, and thus was organized the Emmanuel Lutheran Church, which now forms a part of the Lucas pastorate in Richland County, Ohio.

At the twenty-third annual convention of Wittenberg Synod, convened in Van Wert, Ohio, August, 1869, this congregation applied for admission, and was received into the synod, together with the Pleasant Valley congregation, organized one year previous, the two constituting a pastorate to be known as the "Pleasant Valley" pastorate.

Rev. J. M. Emerson, who had been supplying these congregations for some time was called as pastor, and took up the work regularly in June, 1869. He continued as their pastor but a little more than a year, and resigned in September, 1870.

One year later, these two congregations united with the Lucas and St. John's congregations, thus becoming a part of the Lucas Pastorate.

This arrangement remained for about ten years, during which time Emmanuel congregation was served by Revs. Dornblaser, Earhart, and Ernsberger, when, at the close of the administration of the last named, the Lucas pastorate was divided and thenceforward, beginning with Rev. H. B. Miller in 1881, her succession of pastors was the same as that of the Lucas congregation.

While the Emmanuel Church meets an actual need in the community where it is located, it is so completely surrounded by other churches that it has never had a large membership, and possibly never will have, but nevertheless it is fatihfully doing the Lord's good work.

The Sunday-school is active and efficient, the congregation is composed of very substantial people who are very prompt in meeting every obligation.

THE ARCADIA AND BLOOMDALE PASTORATE

Arcadia Congregation

Trinity Evangelical Lutheran Church of Arcadia, which is the oldest religious organization in the community, was organized in the year 1846 by the Rev. G. Hammer who was then pastor of the First Church of Findlay.

The first services were held in a new barn owned at the time by Mr. Henry Heistand, a faithful Lutheran who came to Hancock County from Pennsylvania in 1830. After the congregation was organized, services were conducted in the school house on the Heistand farm located about one mile north of Arcadia. The new congregation had many difficulties to overcome but under the leadership of such able pioneer preachers as the Revs. Hammer, J. H. Huffman, and Jeremiah Livengood, it steadily grew stronger and finally a church building was erected just east of the old school building and was dedicated by Rev. Livengood in 1853.

The congregation was regularly served for many years by the Findlay pastors and "mightily grew the word of God and prevailed" in this prosperous community. But the time came when it was necessary for the congregation to move to the rapidly growing town of Arcadia in order to serve the community more successfully. Definite action was taken to accomplish this in the year 1870, and as a result the present church edifice was erected, dedicatory services being conducted by the pastor, Rev. J. K. Eckman on Sunday, Sept. 8, 1872. The Revs. J. Crouse, A. J. Imhoff and D. S. Truckenmiller were present also and took part in the services. At the time of dedication there were seventy-five communicant members.

About two months after the completion of the new building, Pastor Eckman resigned. The Rev. A. J. Imhoff then received a call in December and entered upon the work, January 1, 1873. After his resignation took effect in December 5th of the same

year, the Rev. R. H. Nye became pastor, serving the congregation from December 12, 1873 until May 1, 1876.

Bloomdale Congregation

It was during Rev. Nye's pastorate that the Bloomdale congregation was organized and the present church building erected. In the church record we have an account of this and it reads as follows:

"A number of members of the Arcadia congregation for a few years had been holding services in a church building owned by the United Presbyterians. This building was about three miles northeast of Arcadia on the T. G. Campbell farm. It was during this time, in the year 1874, that the B. & O. Railroad Company built an extension of their road from Chicago Junction to Chicago, Illinois. This road passed through about two miles north of the old U. P. church. When the congregation learned that the railroad company intended to build a depot at Bloomdale, it was decided to change the place of meeting to the school building located one-half mile north of the proposed depot, so as to be the first congregation in the new town. This proved to be a wise move, for the people moving into the community took a lively interest in the services of the congregation. This removal, and a permanent organization of the congregation took place July 4th, 1874 under the leadership of pastor Nye of the Arcadia church. The organization adopted the following:

"We the undersigned, in view of the fact that order and union are necessary to the prosperity of any religious body, do hereby organize ourselves into a congregation to be called the Grace Evangelical Lutheran congregation of Bloomdale, Wood County,

Ohio, and do adopt for our government the Discipline of the General Synod of Evangelical Lutheran Church of America. This was signed by the following:

Thomas G. Campbell,
Phillip Linhart,
John L. McKee,
John H. Linhart,
John B. Linhart,
Andrew Swinehart,
Eliza Linhart,
Catherine McKee,
Hannah A. Linhart,
Lydia A. Swinehart,
Lizzie Campbell,
Martha Campbell,
Rachel Richards.
Elizabeth Linhart,
Amanda Campbell.

"A committee was appointed during the fall of 1875 to arrange for the erection of a place of Worship, but the building was not completed till January, 1876. The dedicatory services were held on the 10th of the following month and were conducted by the pastor, Rev. J. W. Kimmel who succeeded Rev. Nye, and Rev. J. Crouse who at the time was pastor of the Lutheran church at Bucyrus, Ohio."

This splendid brick structure, dedicated nearly forty years ago is still used by the congregation. Many improvements have been made since it was built, among the most important are the following:

art windows, steel ceiling, gallery, pipe organ, choir-room addition; last but not least of these splendid improvements is the Lutheran arrangement of the chancel which was made during Rev. A. E. Renn's pastorate. The Arcadia Church building has been beautified in the same manner, practically the same improvements having been made.

During the year 1909 a property was purchased by the Bloomdale congregation which is being used as a parsonage. Since the present pastor accepted a call to the charge the Ladies' Aid Society has spent about $300.00 improving the property, making it a very convenient and attractive home for the pastor's family.

Besides the Aid Society at Bloomdale and the Dorcas Society at Arcadia, both congregations have flourishing Sunday-schools and Young People's Organization. Under the leadership of Rev. Renn the Luther League was organized in both churches but the one in Arcadia lasted only a short time and the Christian Endeavor took its place. This also came to an end in the course of time and left the young people without an organization till the present pastor succeeded in reorganizing Luther League with a membership of thirty persons.

The names and term of service of the pastors who have served this charge since the organization of Grace Church follows:

ARCADIA-BLOOMDALE CHURCHES.

Rev. R. H. Nye.....	July 1874 —	Sept. 1876
Rev. J. W. Kimmel.....	Sept. 1876 —	Aug. 1879
Rev. R. H. Nye.....	Oct. 1879 —	Oct. 1883

Rev. Sam'l B. Hyman....	Jan. 1884 —	Aug. 1884
Rev. M. L. Smith.....	Apr. 1885 —	Dec. 1890
Rev. M. L. Exline.....	Apr. 1891 —	Mar. 1893
Rev. A. C. Martin.....	Dec. 1893 —	Jan. 1896
Rev. E. Minter.....	Apr. 1896 —	July 1899
Rev. H. M. Leech.....	Nov. 1899 —	Dec. 1901
Rev. A. E. Renn.....	Apr. 1902 —	Mar. 1904
Rev. J. W. Thomas.....	Oct. 1904 —	Nov. 1909
Rev. W. H. Singley, D. D	Dec. 1909 —	Dec. 1914
Rev. Alvah K. Jones.....	June 1915 —	

At present the combined communicant membership of this charge is only 124 with the names of 219 baptized persons on the records. To persons unacquainted with the facts it may seem that these two churches, the one dating back to the year previous to the organization of Wittenberg Synod and the other having a history of over forty years, have accomplished very little. But it must be remembered that they are located in small country towns and have had many difficulties in the way. Everything considered it must be said that great good has been accomplished by these congregations.

BRYAN AND STRYKER PASTORATE

The First English Evangelical Lutheran Church, Bryan, Ohio

On the 20th of October, 1874, the Western Conference of Wittenberg Synod assembled at West Jefferson, a small town about six miles north of Bryan. The Rev. J. H. Culler was pastor and he arranged that on October 25th, the Rev. A. R. Howbert would preach in Bryan but he failed to reach Conference, so he succeeded in getting Rev. F. A. Matthis who

had recently resigned the West Cario charge to preach in his stead, and they together began a canvass of the town for members of the Lutheran faith. An organization was effected on the 7th of February, 1875 in Stough's Hall, by Rev. F. A. Matthis, as missionary pastor. The charter members were ten in number as follows:

Mr. and Mrs. John Winch,
Mr. and Mrs. Benj. Schmachtenburger,
Mr. and Mrs. Benj. Faust,
Mr. and Mrs. Peter Shaw,
Mr. and Mrs. Geo. Ridenour.

The congregation was organized as a mission. After Rev. Matthis and his good wife decided to undertake the work, he wrote the Rev. J. W. Goodlin, secretary of the Board of Home Missions for help, but the reply came that the Board had no funds. Rev. Matthis wrote back that he was on the field for work and expected the Board to support him as it had promised. In due time a commission arrived from the Board dated Dec. 1, 1874, allowing $400 salary, the congregation to raise $200 of this sum, but as the Board only paid every quarter and the collections were so small from the congregegation, the minister often found himself in very straightened circumstances. Services, however, were held in different halls of the city until May 27, 1875. The lot where the church now stands was chosen and after considerable canvassing $100 was paid on it, but every effort to raise funds for the church building for a time seemed to be a failure. At the Convention of Wittenberg Synod held in Bucyrus

Aug. 28, 1878, Rev. Matthis preached the Home Mission sermon, and the Lord gave him a special blessing in his appeal for the Bryan Mission and $300 was subscribed, to be paid by the Synod, also the pastor was authorized to visit the congregations of the Synod for the purpose of raising the money. The pastor and members worked with a will so that by the last of August, 1879, a church building was erected and the congregation was ready to entertain the Synod. Among the organizations in the congregation are a Ladies' Aid Society and Woman's Home and Foreign Missionary Society, a Children's Mission Band, and a Luther League. These organizations are active in their work, and constitute an important aid to the pastor.

During the missionary pastorate of Rev. F. A. Matthis in the year 1879 as said above, a substantial church building was erected, of two stories, the auditorium for public worship and a basement for Sunday-school and other purposes. This building is well preserved and has served the congregation for many years. The pastors and terms of pastorates are as follows:

Rev. F. A. Matthis.....	Oct.	1874 to Dec.	1882
Rev. J. E. Lerch.....	Mar.	1883 to Sept.	1884
Rev. A. J. Turkle, Supply	June	1885 to Aug.	1885
Rev. H. C. Stuckenberg.	Mar.	1886 to Oct.	1890
Rev. J. F. F. Kayhoe....	Dec.	1890 to Nov.	1896
Rev. M. J. Myers.....	Feb.	1897 to Nov.	1897
Rev. W. M. Habey.....	Apr.	1898 to Sept.	1902
Rev. F. B. Heibert.....	Feb.	1903 to May	1907
Rev. A. E. Bell.....	May	1907 to June	1913
Rev. Allen O. Becker....	July	1914 to Sept.	1916

During Rev. Bell's pastorate improvements were made on church property and along all lines.

Near the close of Rev. Becker's administration some repairs were made, on church property, a fine location for a new church building was secured at a cost of over $3,000.00 and preliminary steps taken toward a new house of worship. Sept., 1916, Rev. Becker resigned to accept a call to Bethamy mission in Cleveland, Ohio.

The English Evangelical Lutheran Church, Stryker, Ohio

This congregation is an outgrowth of the nucleus, of a disbanded French Lutheran Church of Stryker. The first efforts toward the organization were made in the organization of a catechetical class held weekly in the homes of members in Stryker, resulting in the reception of 14 members into the Bryan congregation during Holy Week of 1911, with the promise of the pastor that he would do all in his power to organize them into a congregation in Stryker at the earliest possible date. The preliminary canvass of the community was made in the summer of 1911, which resulted in a charter membership of 42 persons, 14 of whom were dismissed by letter from the Bryan congregation. The organization was effected by the Rev. Alvin E. Bell, pastor of the Lutheran Church at Bryan, Ohio, at a meeting held in the Universalist Church building on South Main Street, Stryker, O., Tuesday evening, Sept. 11, 1911. Following is a list of the charter members: Mr. and Mrs. J. D. Goll; Mr. and Mrs. Lewis Kryling; Mr. and Mrs. Geo. Boillot; Mr. and Mrs. Chas. Rambacher; Mr. and Mrs. Geo. F. Gen-

tit; Alfred G. Gentit; Chas. F. Gentit; Mr. and Mrs. Henry Reifert; Miss Ethel Reifert; Messrs. Clifford and Stanley Reifert; Mr. and Mrs. Geo. F. Goll, Sr.; Miss Florence and George F. Goll, Jr.; Mrs. Lizzie Carroll, and Esther, Mary, and Dewey Carroll; Mr. and Mrs. Josiah F. Lantz; Mr. and Mrs. Peter Gentit, Sr.; Mr. and Mrs. G. L. Renaub; Mr. and Mrs. Lewis Peugeot; Mrs. Carrie M. Verhier; Mr. and Mrs. Lewis Carlin; Mr. and Mrs. L. G. Carlin; Mr. and Mrs. F. W. Thiel; Mrs. Louise Brognard; Miss Rosa Obermiller.

The congregation was self-supporting from the start. In its constitution the congregation adopted the new statement of Doctrinal basis proposed at the preceding meeting of the General Synod, which was not adopted by the Wittenberg Synod until its meeting in October, 1911. The Stryker Congregation is therefore probably the first congregation in the General Synod to formally adopt the new Doctrinal basis. The congregation applied to Wittenberg Synod for admission, at its meeting in Plymouth, O., Oct. 13, 1911, and was received with the suggestion that Synod recommend to the Bryan congregation the propriety of forming a pastorate with the Stryker congregation, the pastor of the charge giving morning and evening service to the Bryan congregation and on alternate Sunday afternoons, services at Stryker. The pastorate of Rev. Alvin E. Bell closed June 22, 1913. Rev. Allen O. Becker was called to the Bryan-Stryker charge and began work July 1, 1913. At this time an increase of salary was given with the understanding that services were to be given to the Stryker church every Sunday after-

noon instead of every alternate Sunday. The salary is now $1,200 of which Stryker raises $300. The Ladies' Aid Society is the only organization in this congregation at the present time, October, 1914.

There is no church building to date, the congregation worshiping in the Universalist church building in Stryker. Pastorates are as follows:

Rev. Alvin E. Bell..... Sept. 1911 to June 1913
Rev. Allen O. Becker.... July 1913 to Sept. 1916

The Augsburg and Olivet Missions

The "Augsburg" and "Olivet" missions were organized by the Rev. Alvin E. Bell and his zealous Brotherhood who made a canvass for Lutheran families, the result of which was the organization of "Augsburg English Lutheran Church," West Toledo, February 22d, 1914, with eight charter members. Afterwards, on April 26th, 1914, followed the organization of "Olivet" Lutheran Church, six miles west of Augsburg, with 19 charter members. By authority of Wittenberg Synod, these two missions were constituted as one charge, to be known as the "West Toledo English Lutheran Pastorate," and Brother Bell was instructed to take care of this work until a regular pastor could be secured.

In the providence of God, Rev. B. B. Uhl was called to be the first pastor taking up his work Sept. 1st, 1914. He was installed Sept. 6th, 1914, Rev. A. E. Bell giving the charge to both congregations on that day.

Sunday-schools had been previously organized at both missions. The membership of the missions

at the close of the first pastoral year, was: Augsburg, 26, Olivet, 33, with about 50 in each of the Sunday-schools.

This field is a rapidly growing suburb of Toledo, and has in it many Lutheran people of various synods, who constitute the material, together with many unchurched families, for the building up of this Lutheran Zion.

The Olivet Church was dedicated June 15th, 1916. Dr. H. L. Yarger, Secretary of the Board of Home Missions was present and rendered valuable service. The structure is a substantial frame, with well equipped basement which will be used for Sunday-school and social purposes. The auditorium is roomy, cheerful, and churchly, with chancel and vestry largely furnished by friends of the mission. The cost is $3,700, which was partly provided for on day of dedication. The Olivet Church is the first to be planted in this section of the city. The Augsburg congregation has purchased a lot at a cost of $4,500 and hopes to build soon. The outlook is most encouraging.

Holmes Township Lutheran Church

The Lutheran people of Holmes Township, Crawford County, O., north of Bucyrus, met May 5th, 1860, for the purpose of organizing an English Lutheran Church. Isaac Anderson was chosen chairman, and Rev. Joshua Crouse, Secretary. After prayer by Rev. Crouse, the following action was taken:

"*Resolved*, That we organize ourselves into a congregation, under the supervision and care of the

Wittenberg Synod, of the Evangelical Lutheran Church of Ohio." The Formula of Government of the General Synod was adopted as the Constitution of the congregation.

Officers were elected as follows: Elders: John Lichtenwalter, and Isaac Anderson; Deacons: Samuel Miller and John Hale. These officers were installed immediately after their election. It was also resolved that the name of the congregation should be, "The Union Evangelical Lutheran church, of Holmes Township, Crawford Co., O." In August, 1861, there were 47 communicant members.

Some of the charter members were: Isaac Anderson; Mr. and Mrs. Robert Huston; Mr. and Mrs. Abraham Kinney; Emanuel Keplinger, Isaiah Keplinger; Mr. and Mrs. John S. Hale; Mr. and Mrs. John Lichtenwalter; Mr. and Mrs. Samuel Miller; Isaac Miller, and others,—35 in all.

The congregation, at different times was connected with the Bucyrus church,—1860-1868; with the Sulphur Springs Charge,—1868-1890; and with the Nevada Charge,—1890-1895. From this time on it does not appear in the list of congregations. It seems that the conditions of the Civil War, somehow seriously interfered with the work of this congregation, and that a re-organization took place in 1866 under the direction of Rev. G. W. Halderman.

In September, 1866, a meeting was held in the Shaffner Church of Holmes Township, Crawford County, O., for the purpose of re-organizing the Evangelical Lutheran Congregation.

Rev. G. W. Halderman, the pastor, was elected chairman, and R. W. Musgrave was chosen Secre-

tary. Article I of the constitution states: "The congregation shall be called, 'The Holmes Evangelical Lutheran Church.'" Samuel Miller was elected Elder, and Robert Huston, Deacon.

In 1869, during the pastorate of Rev. Joshua Crouse, a one story frame church building was erected, and dedicated October 31st, the pastor was asisted on that occasion by Revs. J. W. Goodlin and D. A. Kuhn.

As the years advanced many and great changes took place in this community, and because of the continuous losses by removal and death, year after year, it was thought advisable for the congregation to disband and sell the property.

A meeting of the remaining members of the congregation was called on March 29th, 1898, to consider this matter. Wittenberg Synod was represented by Rev. Dr. J. H. Culler, and Rev. G. M. Grau, D. D. Ten members were present. It was unanimously agreed to sell the church with all its belongings to the Evangelical Association for the sum of $200.00. The deed was properly signed and delivered to the representative of the Evangelical Association, June 4th, 1898.

Following are the names of pastors serving the congregation:

Rev. Joshua Crouse, D. D	1860-1864
Rev. G. W. Halderman	1865-1866
Rev. Melancthon Ort	1867-1868
Rev. Jno. H. Link	1868
Rev. Joshua Crouse, D. D	1869-1874
Rev. A. J. Kissell	1874-1877
Rev. J. N. Morris	1877-1879

Rev. W. H. Dolbeer..... 1879-1882
Rev. M. L. Smith..... 1882-1884
Rev. S. E. Greenawalt (Supply).... Three months.
Rev. E. Minter..... 1886-1889
Rev. J. W. Byers..... 1891-1895

NORTH FINDLAY PASTORATE

Trinity Lutheran Church, Findlay, Ohio

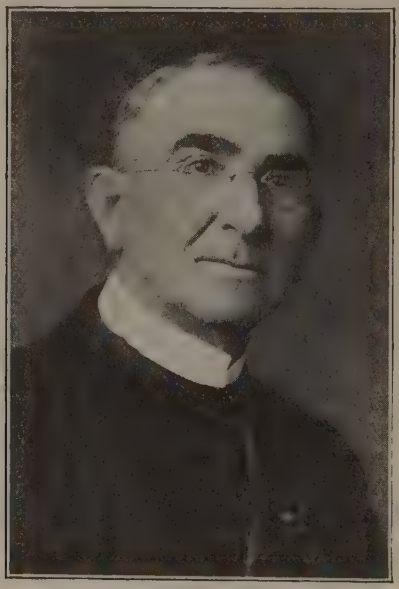
Rev. W. W. Criley, D. D., was the chief spirit in the movement toward the organization of the Trinity Lutheran Church of Findlay, O., and requested that forty members of the First Church who lived on the north side form the nucleus of the mission.

However not all of them were pleased to do so, but a considerable number of them were, and with them, others also, so that the organization was effected in October, 1889, with 56 charter members, by Rev. H. C. Stuckenberg, in a hall in which the congregation worshipped for about two years.

Charter members are as follows:

Mr. and Mrs. Dr. M. M. Carrothers, Mr. and Mrs. P. M. Raynor, Mr. and Mrs. Richard Bennett, Mr. and Mrs. Newton Harvitt, Mr. and Mrs. G. W. Montgomery, Mr. and Mrs. F. J. Karg, Mr. and Mrs. F. M. O'Hare, Mr. and Mrs. A. J. Burner, Mr. and Mrs. Martin Bilger, Mr. and Mrs. William McGeary, Mr. and Mrs. David Walter, Mr. and Mrs. Fred. Dochterman, Mr. and Mrs. L. D. Clippinger, Mr. and Mrs. J. E. Bock, Miss May Carrothers, Dr. M. M. Lown, Miss Sarah Traver, Miss Stella Preston, Miss Mary E. Horn, Miss Sallie Walter, Miss Almeda Walter, Miss Amanda Kelly, Mr. —— David, Mrs.

Luther Myers, Mrs. Eliza Myers, Mrs. Prene Raynor, Mrs. F. Tritch, Mrs. Susanna Burk, Mrs. S. V. Hull, Mrs. M. M. Fox, Mrs. Matilda Goodman, Mrs. P. W. Bridges, Mrs. C. A. Karg, Mrs. Emma Morford, Mrs. —— Weygandt, Mrs. Mary Dennis, Mrs.



A. A. Hundley, D. D.

Mary P. Marvin, Mrs. L. E. Arnold, Mrs. Mary E. Mithuff, Mrs. C. M. Mather, Mrs. Mary Gallagher, Mrs. Nancy Frantz.

A lot was purchased on Ashe Ave. — the present location of the church, May, 1892. The present frame building was erected at a cost of $4,000. Part of

the cost was supplied by the Board of Church Extension, which was fully provided for by the will of Samuel Dixon, a faithful and very useful member of the church. The building comprises Sunday-school rooms and Auditorium, with a seating capacity of about 450, and is a well equipped building for its purposes. It was dedicated in 1893, Rev. H. C. Stuckenberg, pastor. The dedicatory sermon was preached by Rev. Dr. S. B. Barnitz, Secretary of the Board of Home Missions.

January, 1914, during the pastorate of Rev. A. A. Hundley, D. D., the congregation purchased a commodious and modern parsonage, located on North Main Street and very conveniently near to the church. The cost was $3,600. It is a handsome dwelling and is a valuable addition to the comfort of the pastor.

The congregation is well organized for work in all departments,—a graded Sunday-school, Luther League, Woman's Home and Foreign Missionary Society, Ladies' Aid Society, Brotherhood, with Lutheran literature in use throughout all departments of the work.

The succession of pastors with their terms of office are as follows:

Rev. H. C. Stuckenberg..	Dec.	1890 to Oct.	1893
Rev. F. E. Leamer.....	Nov.	1893 to Mar.	1901
Rev. D. R. Huber.....	May	1901 to Dec.	1903
Rev. O. C. Kramer.....	June	1904 to Feb.	1908
Rev. D. E. Rupley.....	Aug.	1908 to Oct.	1910
Rev. A. A. Hundley, D.D.	May	1912 to	

The congregation has had associated with it in the same pastorate since their organization, the Bethel

congregation situated on the Tiffin Road, three and one-half miles east, and also, since 1911, the Bluffton congregation, sixteen miles distant on the Western Ohio Electric Railway, and within easy access.

Bethel English Lutheran Congregation

Bethel Church, situated on the Tiffin Road, three and one-half miles east of Findlay, was built in the summer of 1868, as a community-church, concerning which it was expressly stipulated, "that all denominations should be permitted to conduct services in it." The leading spirit in the movement was Samuel Moyer, a member of the "Church of God." Services were first held in the church by the "Old School Baptists," and the "United Brethren," on alternate Sundays. A congregation was organized by the United Brethren, but not being able to maintain an organization they discontinued services. Then the Church of God began holding services, but did not organize, and, like their predecessors, discontinued services.

In 1893, William Glauner and Thomas Martens requested Rev. S. E. Greenawalt, then pastor of the First Lutheran Church of Findlay, to hold special services with the view of organizing a Lutheran congregation. Dr. Greenawalt, and Rev. H. C. Stuckenberg then pastor of Trinity Lutheran church in North Findlay, conducted a series of meetings as requested, and at its close organized a Lutheran congregation with a charter membership of about thirty.

Following are the names of some of these:

Mr. and Mrs. William Glauner, Mr. and Mrs. George Roth, Adam Roth, Amanda Krause, Mrs. John Kraus, Miss Ollie Cobb, Miss Lizzie Groth, Thomas Martens, Mrs. Sarah Glauner, Louisa and Anna Glauner, Mrs. Opa Davis, Ed. Munnell, Miss Ollie Wisely, Miss Laura Wisely, Mrs. Richard Goodman, Cassie Gassman.

This congregation united with the Trinity congregation of North Findlay in the formation of a pastorate.

The Sunday-school is a Union school and composed of all denominations. An active Ladies' Aid Society is maintained within the membership of the Lutheran congregation. The building is a frame one room structure, seating capacity for 200 people, is heated with a furnace and is in good repair.

The pastors were the same as those of Trinity of the same pastorate.

Bluffton English Lutheran Church

At the Twenty-seventh Annual Convention of Wittenberg Synod held in Galion, August 27th to Sept. 2d, 1873, the Bluffton English Evangelical Lutheran Church applied for admission to Wittenberg Synod, stating that it had been regularly organized on March 2d, 1873, with ten charter members, by Rev. F. A. Matthis, then missionary pastor at West Cairo, Allen Co., O. Accompanying this application was the request that they be connected with the West Cairo Mission in a pastorate. This was granted; one year later the Zoll's congregation was

added to the pastorate, also. This arrangement continued until 1890, when West Cairo withdrew and connected with the Lima congregation, leaving Bluffton and Zoll's to constitute a pastorate.

Bluffton and Zoll's constituted a pastorate and the name was changed to "Bluffton pastorate", until some time after the organization of the Arlington congregation, when it, with Zoll's withdrew from Bluffton to form a pastorate together. Synod then united Bluffton with the North Findlay pastorate.

The following are the ten charter members:

Mr. and Mrs. William Lewis, Mr. and Mrs. C. N. McBride, Mr. and Mrs. David Etter, Mr. and Mrs. W. B. Richards, C. D. Huff, John Conrad.

The church building is a substantial brick structure with slate roof, and tower, one oblong room, heated with furnace, in good repair, with sittings for 250 people. The cost was $3,400.00, all of which was paid on the day of dedication, except $250.00 which was fully covered by subscription. It was dedicated October 23d, 1881, Rev. G. E. Harsh, pastor.

A good frame parsonage stands on the corner of the same lot,—the lot extending from the corner of the street to the alley.

This building was purchased a year or two later and so a neat and substantial home was secured for the pastor.

The congregation is well organized,—the Sunday-school with Teachers' Training class, Lutheran Lesson helps,—Luther League with Topics and League Hymnal, Woman's Home and Foreign Missionary Society, Ladies' Aid Society.

Its pastors and terms of pastorates with West Cairo and Zoll's are these:

Rev. F. A. Matthis	Mar.	1873-1875
Rev. E. K. Baker	Dec.	1875-1878
Rev. G. E. Harsh		1879-1883
Rev. G. M. Grau		1883-1884
Rev. E. C. Jessup	Jan.	1885-1887
Rev. J. M. Dustman	Jan.	1888-1890

Its pastors with Zoll's and Arlington congregations are these:

Rev. D. U. Bair	July	1890-1893
Rev. Elias Minter	Jan.	1894-1896
Rev. A. C. Martin	Apr.	1896-1901
Rev. Ira G. Briner	Jan.	1902-1903
Rev. W. P. Rilling	Apr.	1903-1906
Rev. E. Ray Richards	Jan.	1907-1909
Rev. P. B. Fasold	Apr.	1909-1911

Its pastors since Bluffton has been placed in charge of the pastor of Trinity Church, North Findlay are as follows:

Rev. A. A. Hundley, D. D.— May, 1912—

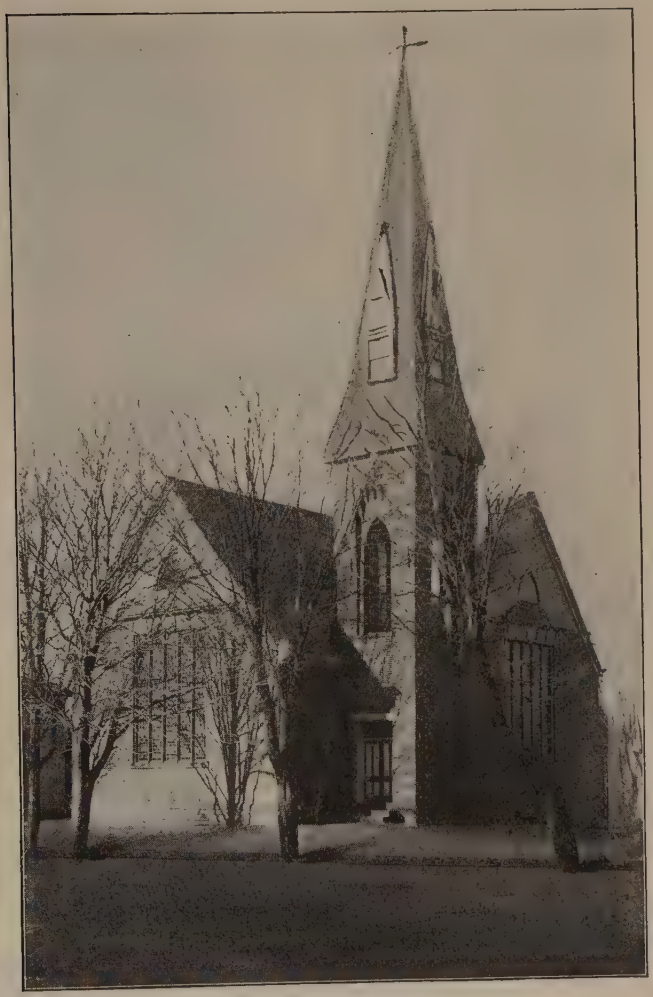
BELLVILLE PASTORATE

This pastorate is composed of three congregations: St. Paul's, Bellville; St. John's Woodview, Morrow County, Ohio; and Lutheran Church, Salem, Richland Co., Ohio.

St. Paul's Lutheran Church, Bellville, Ohio

This congregation was organized Dec. 13, 1885, by the Rev. J. F. Sponseller, then pastor of the Woodview charge. The occasion of the organization

was the removal of several of the families of the Salem Church into the village of Bellville. It combined to form a pastorate wth the Mt. Olive and North Liberty congregations, and remained in connection with them until 1902 and 1905, respectively, when those churches ceased to be. The Mt. Olive church disbanded and Synod sold the property, and the North Liberty church building having burned, that congregation disbanded. At the meeting of Wittenberg Synod held in Bucyrus, O., Oct., 1909, this congregation united with St. John and Salem Congregation of the Woodview charge to constitute the Bellville charge. The present church building, a brick structure, has two rooms, with a seating capacity of 600, lighted by natural gas and electricity, heated by natural gas with furnace, was built in 1886, under the pastorate of Rev. J. F. Sponseller. It was dedicated to the worship of the Triune God Feb. 13, 1887. The auditorium is separated from the lecture room, by lifting partitions. There were 76 charter members, among whom were: Mary M. Alley; Mr. and Mrs. Wm. Boyer; Barbara and Catherine Beal; Mrs. Mary Bowers and Ella Bowers; Mrs. M. L. Boner; Caroline Clark, Leighton Clark; Robt. Evarts; Reuben J. Evarts, Jr.; Mrs. Reuben Evarts; Mrs. Levi Evarts; Mr. and Mrs. Amos Fry; Mrs. A. G. Faust; Mrs. E. J. Farber; Mary M. Gano; Mrs. August Hansom; Mrs. Marcella Hubbell; Mrs. Mary Lauppe; Mrs. E. J. Langham; Mary D. Lauppe; Mr. and Mrs. John Maglott; Mr. and Mrs. George W. Miller, Mrs. Henrietta Rhodes; Mr. and Mrs. W. H. A. Raudebaugh; Mr. and Mrs. J. N. Reed; Mrs. John Robin-



St, Paul's, Bellville.

son; Samuel Rhodes; Mrs. Susan Stump; Allen C. and Mary J. Shafer; Mrs. Rebecca Shafer; Mr. and Mrs. John Streby; Mrs. J. F. and Edgar C. Sponseller; Mrs. Matilda Schroeder; Mrs. Margaret E. Tinky; Jacob Weighmiller; Mrs. Jacob Weighmiller and Mrs. A. D. Whidford.

The organizations within the congregation are a Sunday-school, Mission Band, Luther League and Ladies' Aid Society, all in active working condition. Pastors and terms of pastorates are as follows:

Rev. J. F. Sponseller	1885-1888
Rev. S. S. Kauffman	1888-1893
Rev. W. F. Barnett	1893-1895
Rev. J. N. Barnett (Supply)	1895-1898
Rev. A. A. Hundley (Supply)	1898-1901
Rev. J. F. Hersheiser, D. D	1901-1905
Rev. H. B. Burkholder	1906-1907
Rev. S. D. Steffey	1907-1909
Rev. M. D. Gaver	1910-1912
Rev. H. M. Nicholson	1912-1913
Rev. Frank Marlatte	1914-

Salem Lutheran Church, Richland County

This church is located 2½ miles west of Bellville, O. The history of this congregation is closely related to that of the St. John's congregation at Woodview. It was included in the field of the Rev. Michael David Schuh, as early as 1818. One of his preaching places was the home of Adam Schafer just north of where the church now stands. Samuel Shafer, born Aug. 1817, was baptized by Rev. Schuh in 1818, which is said to have been the first infant baptism in Richland Co. In 1818 Rev. Schuh organized the Mt. Zion Lutheran Church, in Monroe Twp.,

built a log church there and conducted a select school. The Rev. Henry Wm. Lauer who took charge of this congregation in connection with several others in 1834 was the first to leave any record and this was very brief and written in the German language. The Rev. Solomon Ritz succeeded Rev. Lauer, and his first work was to secure a suitable location for a church and cemetery. An acre of land was secured by deed from a Mr. Riggle in the center of Section I in Perry Twp. Another location was tendered the church by Michael Shuey, where the church now stands, it being considered more desirable, measures being taken to erect the first house of worship, which was done in 1838. The church was built, in union with the German Reformed Congregation whose pastor was the Rev. D. Porter. In 1849, this church united with St. John's, Woodview, Chester, Wiperts, and Bloomfield, but the latter three congregations were lost sight of within the next five years and Salem and St. John's have continued together and were united with St. Paul's Evangelical Lutheran Church at Bellville, at the meeting of Wittenberg Synod at Bucyrus in 1909. This congregation contributed largely in membership toward the organization of the church in Bellville and consequently has been in a measure retarded in its growth. In 1860 the present building, a brick structure seating about 300 people, was built during the pastorate of the Rev. De Mont Emerson. The brick for this building were burned on the farm of Alexander Steel, nearby, one of the most influential members of the congregation and this is not to be wondered at in view of the story told of his father. It is said that while the

elder Mr. Steel was building a barn, meetings were being held daily in the old church and that as was his custom, when the hour for services came he would say to his workmen, "Now men lay aside your tools and go on to church. You can work better after attending the meetings," and as the men lost nothing from their wages they went with him to the house of God. A better sight for the new building was donated by Mr. Adam J. Shafer who owned the land just west of where the old church stood. The lot donated was sufficient for the building and the hitching of horses. This space was afterward enlarged by a gift from Mr. Samuel C. Shafer along the west side of the former site. In connection with St. John's, Woodview, the present parsonage was bought in Bellville, in 1875, during the pastorate of the Rev. Mr. Truckenmiller. There are no auxiliary organizations in the congregation except the Sunday-school. The list of pastors is as follows:

Rev. Michael David Schuh	1818-
Rev. Binderman	
Rev. Bockey	
Rev. Mohler	
Rev. Henry W. Lauer	1834-1838
Rev. Solomon Ritz	1838-1839
Rev. Geo. Leiter	
Rev. P. P. Lane	
Rev. G. F. Schaefer	
Rev. Joshua Crouse	
Rev. W. Wonders	
Rev. Jacob Seidel	1847-1849
Rev. Barney Hoffman	
Rev. F. R. Tobias	
Rev. G. N. H. Peters	1850-1851
Rev. J. W. Goodlin	1851-1852

Rev. A. R. Brown..... 1852-1855
Rev. DeMont Emerson..... 1859-1860
Rev. W. A. G. Emerson..... 1860-1862
Rev. D. Kinsel..... 1862-
Rev. D. I. Foust..... 1863-1866
Rev. W. M. Gilbreath..... 1867-1869

Rev. J. Frank Marlatte.

Rev. E. W. Souders..... 1869-1870
Rev. W. M. Gilbreath..... 1871-1873
Rev. D. S. Truckenmiller..... 1873-1876
Rev. G. M. Heindel..... 1876-1880
Rev. M. L. Wilhelm..... 1880-1883
Rev. J. W. Kapp..... 1883-
Rev. J. F. Sponseller..... 1884-1887

Rev. S. G. Dornblaser	1887-1890
Rev. J. N. Barnett	1891-1898
Rev. A. A. Hundley	1898-1903
Rev. Oliver McWilliams	1903-1907
Rev. S. D. Steffey	1907-1909
Rev. M. D. Gaver	1910-1912
Rev. H. M. Nicholson	1912-1913
Rev. J. Frank Marlatte	1914-

St. John's Lutheran Church, Woodview, Morrow County, Ohio

As early as 1818, the Rev. Michael David Schuh was preaching in the cabins of the early settlers in this community. The extent of his labors is not known, but evidently his field of labor comprised a large part of this region of country. He preached and administered the Sacraments in the homes, but formed no organization. He was succeeded by three German pastors, viz.: Rev. Binderman, Bockey, and Mohler. But of their times of service or their work nothing is known. In 1834, the Rev. Henry Wm. Lauer also a Lutheran and German, began to preach to these people regularly and organized the congregation. The organization was in union with the Reformed. The location and character of the church building is not known. The first recorded communion service was on Whitsunday in 1835, June 7th, at which time 45 members partook of the Lord's Supper together with 20 who were confirmed on the preceding Friday, June 5. The list is as follows: John Smith and wife, Henry Bordner and wife, John Sneider and wife, Jacob Sneider and wife, Martin Bushner and wife, John Broadbeck and

wife, George Hosler and wife, Christina Hosler, Peter Baker and wife, John Winbigler and wife, John Roedel, Philip Kaufer, Peter Keil, Peter Kessler, Samuel Kessler, Rosina Ruhl, John Kreigh and wife, Mary Ruhl, Henry Held and wife, George Nauert and wife, Elisabeth Henny, Margaret Lausen, Maria Knoll, Henry Ruhl, Henry Schwartz, Jacob Ruhl, Elizabeth Baker, Margaret Baker, Barbara Enc, John Werner, John Hershner, Mary Howard, Catharine Lauer, and Thomas Shetler. Confirmation class — John Henny, Jonas Baker, John Snyder, Abraham Snyder, Chares Bordner, Henry Bordner, Abrahm Smith, John Smith, Henry Smith, George Hosler, Henry Hosler, Margaret Ruhl, Elizabeth Knoll, Helen Snyder, Mary Smith, Mary Smith (2), Emma M. Smith, Elizabeth Kessler, Rebecca Kessler, and Leah Hosler, making a total communion list of 65. That some of these were members of the Reformed Church is evident but as that organization was soon taken over by the Lutheran Church the strength of the congregation was at least 65 and possibly more.

In the year 1837 under the pastorate of the Rev. Solomon Ritz a second Union Church, Lutheran and Reformed, was built and completed in 1840, but by the year 1849 we find the Reformed congregation again absorbed by the Lutheran and nothing more is heard of it. A striking coincidence is that while the Lutheran Congregation was served by the Rev. George Leiter the Reformed congregation was served by his brother the Rev. Samuel Leiter.

This congregation together with Salem, Chester, Wiperts and Bloomfield were united into one charge

August 25, 1849. But by 1852, we find Wiperts and Bloomfield dropped from the charge. Woodview and Salem had remained together and at the meeting of Wittenberg Synod at Bucyrus in 1909 were united with St. Paul's, Bellville, into the Bellview and Salem had remained together and at the with seating capacity of 300 to 400 was built during the pastorate of Rev. W. A. G. Emerson. The ground was donated by Peter Baker. The communicant membership at present is 64, the confirmed membership 86, baptized membership 108.

The pastors with their terms of service are the same as above for the Salem Lutheran Church.

Under the lead of the present pastor, Rev. J. F. Marlatte — for the past two years — all the organizations in all three congregations are working on a more systematic and efficient plan than ever before. The every member canvass and the duplex envelope system have wrought wonders. By these methods the financial work is carried on. Each of the past two years has showed an excess in apportionment and improvements have been made on all the church properties, and everything about them is in good repair. Twenty-one members have been added to the St. John's congregation, seven to the Salem church and one hundred to St. Paul's. The people and the pastor are much encouraged.

MOUNT ZION — MIFFLIN PASTORATE, RICHLAND COUNTY

In the absence of all records concerning the organization and early history of the Mt. Zion congregation we can only present such matter as tradition has preserved to us. It is safe to say that at as early a period as 1825 to 1830 the community of the Mt. Zion Church was visited by the Rev. David Schuh, at the invitation of three brothers, viz.: Michael, Phillip, and Jacob Culler, who came to that section from Frederick County, Maryland. Feeling deeply the need of the church and its religious instruction and worship for themselves and their children, they, at once, set about the work of securing the services of a Lutheran minister.

It is well known that Father Jacob Culler received these ministers who were secured from time to time, into his own home, and cared for them, until a congregation could be gathered.

After Rev. Schuh, came Rev. F. J. Ruth, who, in his autobiography, says:* "During the second year of my regular ministry, (1833) I took charge of the Mount Zion congregation. This church was, I think, the first regularly organized congregation in northern Ohio, and has always been one of the most liberal of all our churches in all this state. Until I took charge of this church, they had German preaching, and German services only.

After preaching for this people for a short time, I introduced social worship, or prayer-meetings.

*Autobiog., pp. 24, 25, 26.

This was something new among Lutherans in Ohio, but the new departure was sustained by the church, even from its incipiency, and the work was soon crowned with unmistakable evidences of good. An extensive revival of religion soon followed, and the congregation began to increase, numerically and spiritually, and the work of the Lord went on gloriously.

A new house of worship was built, and my audiences grew to be quite large in proportion to the settlement round about. I now commenced the time-honored work in the history of the Lutheran Church, catechizing the young; and God blessed my labors in this direction, and consecrated the work "to the praise of the glory of His Grace."

It was especially encouraging, and remarkable withal, that these catechumens all came out and took part in public social prayer, I could now see that the congregation was destined to exert a salutary influence over that entire neighborhood.

About this time, brothers Isaac and Christopher Culler, both sons of Father Jacob Culler, Sen., began to prepare for the Gospel ministry. They were both pious and excellent young men, and their subsequent work in the active ministry was crowned with a good degree of success.

I continued to preach for this congregation until the Spring of 1841, and then resigned it in behalf of Rev. George Leiter.

The first members of Mount Zion Church were the Cullers, Ernsbergers, Kings, Smiths, and others."

Thus began the growth and development of this congregation that has wielded an influence wide and

strong throughout that entire section of country. It has excelled in the devotion of its membership to the church and to the Kingdom of Christ, in many respects, — especially along the lines of benevolence, and in educational matters. The two first named families were largely intermarried, and together, endowed a chair in Hamma Divinity School, bearing the name of the "Culler Chair of Sacred Philology." Four of this family line have entered the ministry,— Christopher, Isaac, and Jacob H. Culler, and C. S. Ernsberger. Others of the Culler families have graduated from Wittenberg College, and still others of that name, and also of other families of this congregation have attended college for several years.

The congregation has always raised its full apportionment, and in many other ways supported the benevolences of the church.

This congregation has always maintained a well organized Sunday-school, and an active Christian Endeavor organization has been in operation for many years, and a Woman's Home and Foreign Missionary Society since 1905. The first house of worship was built by Rev. Ruth soon after his taking charge, and stood on the northwest corner of the present cemetery lot. This house served the congregation for a place of worship for many years. The historian well remembers the old building with its high box pulpit of the most ancient style, and the high-backed pews and "tenplate" wood stoves on either side of the room. The golden memories of special services attended there in childhood days, still lingers. The building that now stands across the roadway from the cemetery, was erected in 1867, when Rev.

MT. ZION — LUCAS.

MT. ZION — PARSONAGE — LUCAS.

Dr. H. L. Wiles was pastor. It is a frame building with sittings for about 300 people. The original cost was about $3,000.00. It has been repaired, remodeled, and re-decorated several times, and is modern and churchly in its appointments.

A splendid parsonage with a tract of three or more acres, was the gift of Father Michael Culler, in the early "fifties."

This congregation with Mifflin, Lucas, and St. John's constituted what was known as the Mt. Zion charge for very many years, until 1871, when, after the resignation of Rev. Dr. Wiles, with common agreement, the Mt. Zion and Mifflin congregations withdrew and formed a separate pastorate, which arrangement continues.

Mifflin (Petersburg) Congregation

Baptism and Communion records show that the Rev. F. J. Ruth was pastor of the Mount Zion and Mifflin congregations as early as 1833. He seemed to have had pastoral oversight of Lutheran congregations in Richland and Ashland counties.

The earliest records to be found, are inscribed in his own inimitable hand-writing, as follows: "Records of the Lutheran and Reformed congregations in the Townships of Richland County, Ohio."

Dr. Crouse in his Autobiography, pp. 172 and 173 says, "While laboring among this people I organized the Lutheran church at Lucas and re-organized the church at Petersburg — now called Mifflin."

There are no records of the organization whatever. The language used was evidently the German,

but it is clear that the English was introduced in 1843.

The first officers named in the records are:

Elders: John Sunday, and Reuben Traxler.

Deacons: Charles M. Reed, and Elias Troutman.

No names of charter members are given.

In the minutes of the second convention of Wittenberg Synod, held in Tiffin June 17th-21st, 1848, the following note appears, which is a part of the report of Committee No. 8. * "No. 1 is a letter from the Church Council of Petersburg congregation, Ashland Co., O., in which they testify favorably of the faithfulness and consistent deportment of Brother J. J. Hoffman, and request his ordination or the renewal of his license. Your committee rejoice in the above testimonial and recommend him to the favorable notice of the Ministerium." Apropos to this is the following, among the recorded acts of the Ministerium:

"*Resolved,* That Brother J. J. Hoffman be ordained at the first meeting of the Conference to which he belongs, and that his license be renewed up to that time." This note and these records will indicate that this congregation is also one among the oldest in the Synod and in northwestern Ohio.

The first church building was a frame, situated at the extreme upper end of the village and south of the Main street, with a cemetery nearby.

The congregation now worships in a splendid brick building near the central part of the village and north of the Main street. It has a seating

* Protocol, pp. 38, 45.

MIFFLIN CHURCH.

capacity of nearly 500, costing about $8,000.00. It was erected during the pastorates of Revs. Grau and W. G. Smith.

The list of pastors and pastorates is as follows:

While the four congregations,—Mt. Zion, Lucas, St. John's, and Mifflin, were in one pastorate, the following names appear:

Rev. F. J. Ruth.....		1833	to	1843
Rev. George Leiter.....	Apr.	1843	to Nov.	1843
Rev. H. K. Hennig	Dec.	1843	to Feb.	1844
Rev. Joshua Crouse.....	Nov.	1845		
Rev. J. H. Hoffman.....	Nov.	1846		
Rev. A. F. Hills.....	Mar.	1849		
Rev. W. A. G. Emerson.	Dec.	1854		
Rev. Jesse Helsell.....	Oct.	1859		
Rev. F. J. Ruth.....	Apr.	1861		
Rev. H. L. Wiles.....	Apr.	1864	to Oct.	1871

Mount Zion-Mifflin pastorate, as follows:

Rev. I. J. Delo.....	Apr.	1872	to Apr.	1874
Rev. E. B. Killinger (supply)	May	1874	to Sept.	1874
Rev. G. H. Slaybaugh...	Sept.	1874	to Apr.	1877
Rev. J. A. Hall.....	July	1877	to Apr.	1884
Rev. M. L. Kunkelman..	July	1884	to July	1885
Rev. G. M. Grau.....	Oct.	1885	to Oct.	1889
Rev. W. G. Smith.....	Apr.	1890	to Apr.	1893
Rev. S. P. Kiefer.....	May	1893	to Apr.	1898
Rev. F. B. Heibert.....	Jan.	1899	to Feb.	1903
Rev. G. S. Murphy.....	Aug.	1903	to Apr.	1906
Rev. O. F. Weaver.....	Apr.	1906	to Jan.	1909
Rev. G. S. Bright.....	Nov.	1911		

First Lutheran Church, Upper Sandusky, Ohio

Early in December, 1848, a request was sent to Rev. Dr. Ezra Keller, then President of Wittenberg

College, at Springfield, Ohio, probably, by Michael Miller, to send some one to establish a church at Upper Sandusky. Some time in January following, he sent the Rev. J. Schauer, and on his arrival on the field, a first prayer meeting was held in the home of Mr. Miller. The old Indian Council House was secured and a three weeks series of services were held at the conclusion of which, on the 5th of February, 1849, an organization was effected by the Rev. J. Schauer at the home of George Wolford with a charter membership of thirty-five, among whom were the following:

Michael Miller and wife,
George Wolford and wife,
Samuel Smith and wife,
Benjamin Failor and wife,
John Furlinger and wife,
Daniel Sterner and wife,
Julia Sterner,
Michael Sterner,
Emanuel Sterner,
Mrs. Mary Miller,
Ananias Miller,
Samuel Miller,
Josiah Miller,
Ephraim Miller,
Mrs. Dr. Watson,
Mrs. Daebler,
Mary J. Latt,
Mr. Latt, and Mr. Becht.

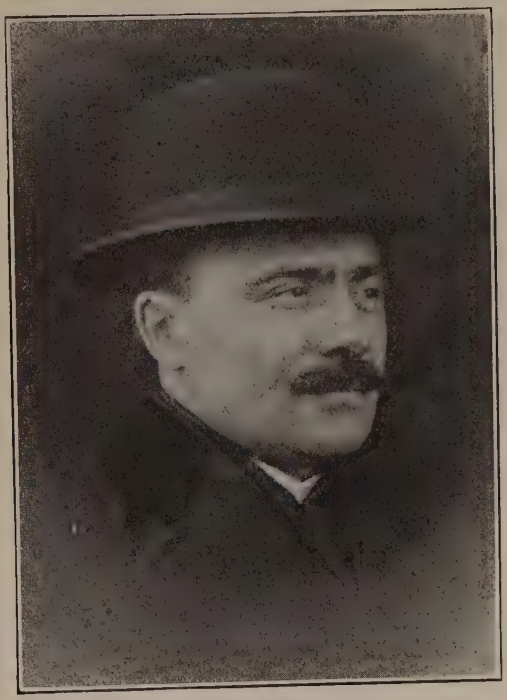
The overmastering difficulties in the history and growth of this congregation have been, especially

two; short pastorates, and long vacancies. There were ten pastorates in its history, of two years and less, each; the longest were those of Rev. Simon Fenner,—nine years, and Rev. C. S. Ernsberger, D. D.,—six years. The vacancies were frequent, and ranged from 6 months to 4½ years. After this fact is noted, it will not be a great surprise to note that, after a period of 33 years from the date of its organization, the membership was no larger than at the beginning.

The most trying period in its history, perhaps, was that of the pastorate of the Rev. S. Fenner, when the congregation was putting forth every possible effort to secure for itself a church home. He had passed through a similar ordeal in his splendid work with the First Church at Mansfield, ("quod vide") and with the same vision of faith and untiring devotion to his task, he recognized no such thing as failure, and so triumphed over all difficulties, fully realizing his fondest hopes in due time. It is only just to say that, during these trying days there stood with him a band of loyal people "whose hearts God had touched" among whom were such names as W. A. Gipson, and G. W. Hale, who, without wavering, held up his hands, in every good work, as did Aaron and Hur with the great Leader of Israel in former times.

It must be said, too, of the Board of Home Missions, that, at different periods of great stress, after having thought no further aid was needed, came to its relief and saved it from the peril of disheartenment.

The congregation is well organized, with a Sunday-school enrollment of 175, a Luther League of 35 members, Woman's Home and Foreign Missionary Society of 22 members, a Young People's Mission



Rev. C. E. Berkey.

Band of 20 members, and a Ladies' Aid Society of 25 members, all of these organizations in good working order.

The first church building was erected during the pastorate of the Rev. J. H. Hoffman, in 1851, at a

cost of $1,400.00. In this new church slab seats were used for five years.

The present church was built, as has been noted, during the administration of Rev. S. Fenner, at a cost of $5,000.00, with a seating capacity of 350. It was dedicated September 12th, 1880.

Following are the names of pastors with the terms of service:

Rev. Jacob Schauer	1849-1850
Rev. J. B. Oliver	1850-1852
Rev. J. H. Hoffman	1853-1854
Rev. J. G. Beckley	1854-1856
Rev. A. B. Kirtland	1857-1861
Rev. George Hammer	1861-1864
Rev. W. J. Sloan	1866-1868
Rev. Simon Fenner	1872-1881
Rev. H. B. Belmer	1882-1884
Rev. J. W. Byers	1884-1886
Rev. A. Schaefer	1886-1888
Rev. J. F. F. Kayhoe	1889-1890
Rev. J. M. Dustman	1891-1892
Rev. A. K. Felton	1895-1897
Rev. J. W. Byers	1898-1901
Rev. C. S. Ernsberger, D. D	1901-1907
Rev. J. W. Thomas	1907-1912
Rev. C. E. Berkey	1913-

Under the diligent care of its present pastor (1916) Rev. C. E. Berkey, — a most excellent preacher and faithful pastor, — the work is successfully maintained.

Tiffin — English Lutheran

The earliest reference to English Lutheran services being conducted in Tiffin is the following notice

in "The Seneca Advertiser" dated June 16th, 1843: "The Rev. J. Livengood, of the 'English Lutheran Synod of Ohio' will preach in the brick school-house in Tiffin, on Sabbath, the 25th of June at 10 o'clock A. M."

A similar service by the same minister was announced for the same place a month later. Out of these services there resulted the organization, in that school-house on West Market Street, during the summer of 1843, of "The First English Lutheran Church of Tiffin, Ohio."

About twenty-five (25) persons constituted the original organization. Among these were David Rickenbaugh, Samuel Rule, Jacob Bowser, John Bowser, John Secrist, George Ritzman, Simon Snyder, Mr. Rosenberger, and their wives. Messrs. Rickenbaugh and Bowser were elected Elders; and Messrs. Ritzman and Secrist, Deacons.

A part of a lot was purchased on the east side of Jefferson Street, where the present church now stands, and the contract was let to build a plain frame house, 30 x 40 feet. This was in the Spring of 1844. The church building was completed and dedicated under the name of "Luther Chapel", May 25th, — the Rev. Dr. Joshua Crouse preaching the dedicatory sermon.

Following is a list of pastors with their terms of service:

Rev. J. Livengood	1843-1852
Rev. Isaac Culler	1852-1854
Rev. J. Schauer	1854-1855
Rev. Thos. Hill	1856-1857
Rev. Isaac Culler	1859-1864

Rev. W. W. Criley, D. D..... 1865-1869
Rev. J. W. Goodlin, D. D..... 1869-1870
Rev. J. F. Reinmund, D. D..... 1870-1872
Rev. C. S. Sprecher..... 1872
Rev. Jacob Steck, D. D..... 1872-1876
Rev. Joshua Crouse, D. D..... 1876-1885
Rev. Samuel Schwarm, D. D..... 1885-1894
Rev. F. L. Sigmun, D. D..... 1894-1899
Rev. H. G. Snyder..... 1899-1911
Rev. Chalmers E. Frontz..... 1912-

The congregation was legally incorporated December 26th, 1866. During the pastorate of the Rev. Dr. Criley in the same year, the original church building was displaced by the present brick edifice, and now again the dedicatory sermon was preached, and the financial effort for the liquidation of the indebtedness was conducted by the Rev. Dr. Joshua Crouse. But before Dr. Criley resigned dark clouds began to gather. There was a general business depression throughout the entire country, and, in consequence, dark days and gloomy times came to all our churches, in a measure, without any one's fault, especially. Trials and difficulties increased with the Tiffin congregation. Financial troubles involved the entire congregation, destroying men's confidence in each other. Great sums of money were involved and matters had gotten into the courts. In the language of one of the pastors, "The church had lost prestige in the community:—the enterprise had come to be regarded thro'out the community as being utterly hopeless, and financially bankrupt." During these unsettled times, some of the best, most capable, and strongest men in the ministry of the Lutheran Church came to its aid as pastors. Among these were Drs.

J. F. Reinmund, and Jacob Steck. These highly gifted and devoted men grappled with the situation and struggled hard to work out chosen plans for relief. No one seemed able to solve the problems in hand.

First English Lutheran Church, Tiffin, Ohio.

A Moses was needed to lead them out of the wilderness. The church was not without those who in their distress cried unto the Lord. God heard their cry and sent a deliverer, for truly God's hand can

be seen in his coming just when he did. Dr. Joshua Crouse,—a fine preacher,—an attractive personality,—a good man and a natural organizer and leader,—*he* was just the man for the place at that very time. Soon after taking charge of the congregation, he reorganized the whole financial machinery,—the floating debt was fully paid, many needed things were added, and shortly afterwards repairs and improvements on the church building were made at an expense of nearly $1,000.

The church's trouble before the courts, which, for about ten years, had been a source of great annoyance and discouragement, and also an insuperable barrier to its advancement, was fully concluded by a decision rendered by the District Court, in April, 1885, in the church's favor.

Thereupon the congregation started upon a career of growth and development which it has steadily maintained to the present. Each pastor who has succeeded Dr. Crouse has built solidly and has added something definite to the church's strength and influence.

During the pastorate of Rev. Dr. Schwarm the church was repaired and remodeled and rededicated in the fall of 1893, the dedicatory sermon being preached by the Rev. Dr. Criley.

His successor, Rev. H. G. Snyder, has the distinction of serving in the longest pastorate of the church. It was during his administration, in 1903, that the St. John property at the rear of the church, was purchased for $900.00, the Young People's Society obligating themselves for the cancellation of

the debt, which was finally liquidated at Easter time in 1913, the Lenten Offering boxes being used, receiving $244.00. In October, 1904, a new pipe organ was installed at a cost of $1,800.00. In June, 1907, the church was partly destroyed by fire. It was immediately repaired and some improvements added.

The matter of erecting a new parsonage was

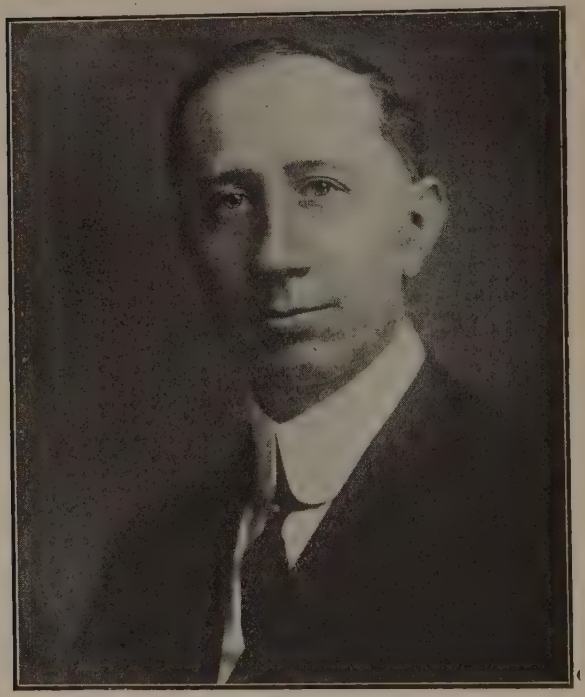
THE PARSONAGE, MAIN AND JEFFERSON STS., TIFFIN, OHIO.

taken up in March, 1909. Messrs. Samuel Wanamaker, A. J. Barr, and Harry E. Reeme, Trustees, were the Committee in charge. The lot was purchased and the building completed January 27th, 1910, the total cost being $6,200.00.

A Young People's Society was organized during the pastorate of Rev. Dr. Crouse.

The Woman's Home and Foreign Missionary Society was organized Oct. 15th, 1896, and Mrs. Rev. F. L. Sigmund was made the first President.

The Mission Band was organized in 1907.



Rev. C. E. Frontz.

The congregation is being kept entirely free from debt and is progressing with splendid activity in all its organizations, the attendance at the regular services steadily increases, and the Sunday-school is

growing very perceptibly. The Every-Member-Canvass is also doing great things.

The pastorate of the Rev. C. E. Frontz has been marked by a steady and substantial growth along all lines of activity and especially has this advance shown itself in the work of beenvolence, and the annual increase of the pastor's salary. The Tiffin church has emerged from the dark cloud that has hung over it for so many years and will soon stand in tne forefront.

First English Lutheran Church, Findlay, Ohio

The first that is known of any minister of the Lutheran faith being in Findlay is in the year 1839. In this year the Rev. M. Cortex, a German Lutheran Missionary, preached to the adherents of both the Lutheran and Reformed Churches. He visited Findlay and preached whenever he visited until some time in 1841, when Rev. Chas. Wisler, a minister of the Reformed Church, followed and served both denominations as pastor until in 1843. Rev. J. H. Hoffman, a Lutheran minister, came next and remained nearly two years. Services were held in the Courthouse.

In 1845, Rev. George Hammer took charge and remained as pastor until August, 1849. It was while he was pastor that a regular church organization was effected.

At a meeting regularly called for the purpose by Rev. Hammer and held in the Courthouse at Findlay, Ohio, on the 19th day of September, 1846, the organization was effected. The following seem to

have been the leading persons in the organization, to-wit: George Welker, Samuel Engleman, John Swikert, Samuel Snyder, Daniel Spangler, Samuel Shock, John Guntner, Rudolph Bly, Isaac Teatsorth and Samuel Reber. Isaac Teatsorth acted as chairman of the meeting and Rev. Livengood, secretary.

The name selected was the Evangelical Lutheran Church of Findlay and vicinity.

Other persons in the organiztion were Andrew Newsteller, Abraham Daughenbaugh, Simon Wilhelm, Rosina Haley, Mrs. Simon Yerger and Amelia Oesterlen.

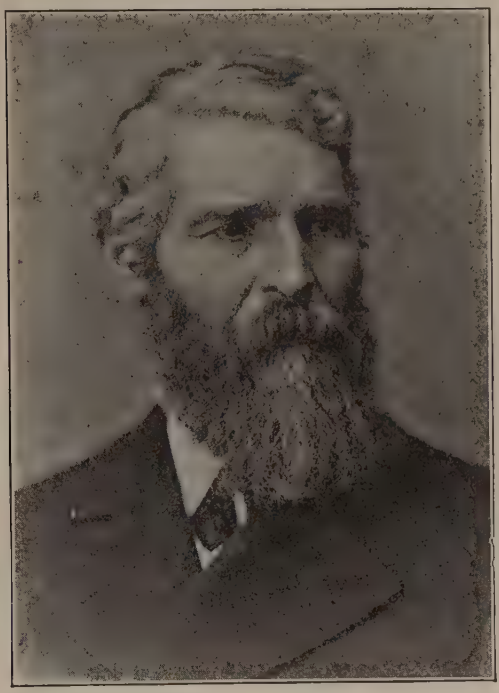
There was a membership of sixty or more at this time, but it is impossible to secure all the names.

The organization was self-supporting from its beginning.

When the first church building was erected its cost was materially lessened by the members furnishing a great deal of the material and doing much of the labor themselves. It is recorded that Rev. Hammer mixed the mortar and carried it into the building for the plasterers. When the church was completed there was a debt that two of the members of the church were compelled to pay as the result of a lawsuit.

At first the Findlay charge embraced the whole county. There were congregations at Arcadia, Fostoria and the Zoll congregation in Eagle Township, in addition to the one at Findlay. In April, 1858, while Rev. Imhoff was pastor, the Findlay and Zoll congregations became one charge, separating from Arcadia and Fostoria. In 1860 a constitution was adopted in which provision was made for a church council to

be composed of the pastor, two elders, and four deacons. While Rev. Kauffman was pastor a change was made so that the council is now composed of the pastor, three elders, three trustees and six dea-



A. J. Imhoff, D. D.

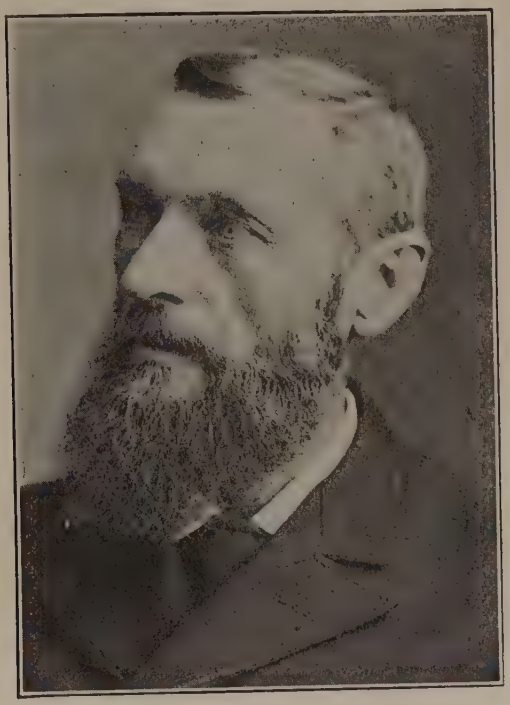
cons. The Civil War occurred while Rev. Imhoff was pastor: there were some political differences at the time and some members withdrew from the church on that account. Probably the most trying

time in the history of the church occurred during Rev. Imhoff's pastorate. His salary was $500.00 per year. He writes that at the end of the first year this salary was not paid and could not be paid unless

E. K. Bell, D. D.

two or three of the most wealthy members of the church paid it themselves, and he feared that this would so discourage them that they would quit: so he told them to take a new subscription and to have

the members understand that if they were unable to pay the old subscription, it was cancelled. The church officers were assured that they were responsible for nothing but their own subscriptions, and a faithful



H. B. Belmer, D. D.

effort to secure and collect subscriptions from others. This encouraged the officers and inspired confidence among the members.

Adam Wagnalls of the firm of Funk and Wagnalls, the great publishing firm of New York City,

was received into membership in this church by the Rev. Imhoff and decided to study for the ministry.

During the pastorate of Rev. G. W. Miller, in 1874, the Zion congregation (Zoll's) in Eagle Township was severed from this one and the pastors of the Findlay Church have ever since devoted all their time to this congregation.

I Ch. Findlay.

It was while Rev. G. W. Miller was pastor that the building of a new church was agitated. By vote it was decided to build, but nothing was done owing to a difference of opinion as to where the church should be located. Some thought that the lots on which the parsonage stood were too far south and when the church was eventually built on that location

there were a few who withdrew from the church on that account. It took a long time to pay for the lots bought in 1869 during the pastorate of Rev. H. B. Belmer and for the parsonage erected thereon. The money to pay for the lots and parsonage was obtained from a Building and Loan Asso-

W. W. Criley, D. D.

ciation and was paid back in monthly payments. When the new church was dedicated in 1882, the church council had to assume quite a large debt: many of the subscriptions made on Dedication Day were never paid. It was years afterwards before this debt was entirely cancelled.

In 1890 while Dr. W. W. Criley was pastor, a new congregation was organized on the north side of the city known as Trinity Lutheran Church. It was considered to be for the best interest of the

S. S. KAUFFMAN, D. D.

Lutheran Church in Findlay that this congregation should be organized and quite a number of the members of the First Church were granted letters to go into the new congregation. There was no trouble, no

factions in the congregation, but the best interest of the Lutheran Church in Findlay was the only thought. The Council of the First Church selected the location for the new church, bought the lot and paid for it and aided the new congregation in many ways. It took the matter up with the home Mission Board and helped to secure the first pastor. For a long time the Sunday-school furnished the supplies for the new Sunday-school. In the month of September, 1896, while Rev. Greenawalt was pastor, the semi-centennial of the organization of the church was celebrated. The principal addresses were delivered by Rev. S. A. Ort, D. D., LL. D., of Wittenberg College, Rev. A. J. Imhoff, and Rev. W. W. Criley, all former pastors. Three persons who were charter members of the congregation were still living. Rosina Haley, Lydia Yerger, and Amelia Oesterlen; Mrs. Yerger and Mrs. Oesterlin being present at the services. It was while this Brother was yet pastor that one of her sons, W. F. Rangeler, gave himself to the work of the ministry, and his first sermon was preached in this church.

In the latter part of Rev. Greenawalt's pastorate Mrs. Amelia Oesterlen died. It was found that by her will, provision was made for the founding of one of the Church's Benevolent Institutions,—the Oesterlen Orphans' Home, located at Springfield, Ohio.

In November, 1883, a pipe organ was purchased at a cost of $1,085.00. This was known as the "Mack Memorial Organ" as Father Frederick Mack paid $500.00 of the purchase price. May 7th, 1911, a magnificent organ known as the "Wannamaker Me-

morial Organ" was dedicated. This organ cost $4,000.00 and was made possible when, on the death of E. Wannamaker it was ascertained that he had made provision for it. This organ, built by the Austin Manufacturing Co., of Hartford, Conn., is one of the most complete ever installed in the city. Its dedication occurred on the first anniversary of the death of Bro. Wannamaker.

The congregation is organized as follows:

A Women's Home and Foreign Missionary Society, organized in 1879. A Ladies' Aid Society, organized February 4th, 1879. A Sunday-school, organized in 1880. A Luther League, a Mission Band, Men's Brotherhood Bible Class.

In the Sunday-school there are the Wittenberg Circle, Ursula Cotta Class, Bethany Girls, "NECLEMBHRR" Club, and Daughters of Mercy. The first church buliding was erected in 1847 on a lot at the northwest corner of West Crawford and South Cory Streets. The lot cost $200.00. The building was a frame, shingle roof costing about $250.00 in money. Nearly all the material was donated by the members.

In the fall of 1849 the North Ohio Conference of the Methodist Episcopal Church met in Findlay, and held its sessions in this church, it being, then, the best church building in the town. In 1860 a bell costing $500.00 was purchased and placed in the building; this bell's tone was so musical, and its call to worship, so clear, that it was placed in the new church edifice where it is still doing good service. In November, 1869, the lots on which the present church edifice is situated were purchased at a cost of

$1,200.00. Their location is at the southeast corner of South Main and East Lincoln Streets. The following year a parsonage was built thereon.

In November, 1880, the church council by resolution declared that, in its judgment, the propitious time had come for the congregation to take steps for the erection of a new house of worship and at a congregational meeting it was decided that the new building should be erected on the lots on which the parsonage stood.

May 9th, 1881, ground was broken for the new building, the cornerstone was laid August 8th, 1881, the church was dedicated to the worship of God June 4th, 1882. This building cost about $15,000.00. It has a seating capacity, when the auditorium and the Sunday-school room are thrown together, of six hundred. It is a substantial brick and stone structure with a large square tower in the northwest corner; it has two large beautiful stained glass windows in the auditorium and one in the Sunday-school room.

The present parsonage was built in 1887 at a cost of $1,450.00. Towards the close of Rev. Greenawalt's pastorate an addition was built to the south end of the Sunday-school room to provide a room for the primary department of the Sunday-school. At the same time a gallery was placed in the Sunday-school room in order to provide much needed class rooms; these improvements cost about $3,500.00, $1,000.00 of which was paid by Mrs. Amelia Oesterlin. While Rev. Kauffman was pastor there was some improvement made in the basement of the church. Through the efforts of Rev. Roy S. Bowers

in the Spring of 1911 the basement of the church under the Sunday-school room was repaired and there is now therein a complete dining room, kitchen, and cook room, with full equipment. At the same time the interior of the church was repainted and

Rev. J. O. Simon.

refrescoed, the altar was rearranged, the betterments and repairs in all costing about $4,000.00. This church building was the first of the modern churches to be erected in Findlay, and it is now one of the most modern and complete churches in the city. This fall, 1915, the old parsonage was sold and moved off

the church lots. The new parsonage was moved to the east end of the lots, repaired and improved at a cost of $1,300.00. This gives the First Church a better parsonage than it has ever had, and greatly improves the appearance of the church property. The church property is estimated to be worth not less than $36,000.00. The baptized membership is five hundred and the communicant membership is three hundred and sixty-three. The present pastor, Rev. J. O. Simon (1916) is maintaining the high standard of the pastorate with success.

LIST OF PASTORS

J. H. Hoffman, 1843 to 1845.
George Hammer, 1845 to August 1849.
Isaac Livengood, 1849 to 1854.
Morris Officer, 1854 to 1855.
A. J. Imhoff, 1855 to October 15, 1865.
S. A. Ort, October 1865 to May 1867.
H. B. Belmer, May 28, 1867 to March 14, 1869.
Rev. Kinsel, supply for three months.
P. S. Hooper, October 1869 to November 18, 1871.
G. W. Miller, February 25, 1872 to Jan. 1, 1877.
J. W. Goodlin, April 1, 1877 to April 1, 1880.
C. S. Sprecher, April 1880 to July 1881.
E. K. Bell, August 1881 to October 1884.
W. M. Smith, February 1885 to June 1887.
W. W. Criley, November 1887 to September 1891.
S. E. Greenawalt, January 31, 1892 to November 1902.
S. S. Kauffman, March 1, 1903 to March 1, 1907.
Roy S. Bowers, May 1, 1907 to March 19, 1912.
J. O. Simon, the present pastor, was installed May 19 1912.

First Lutheran Church, Wapakoneta, Ohio

The First Lutheran Church of Wapakoneta was organized on Christmas Day 1857. At this time a constitution containing thirteen articles was drawn up and adopted — the following persons signing the constitution, as charter members: George Rench, Joshua Shawber, John Shawber, Geo. H. Dapper, Catharine Rench, Rebecca Shawber, Rachel Shawber, Catharine W. Hills, Catharine Kuhn, and Melinda Elliott.

Amendments to the original constitution were adopted on December 25th, 1864; August 2d, 1868; December 25th, 1874; January 1st, 1863; and January 14th, 1865.

Under the original constitution, Rev. A. F. Hills became the first pastor, in the year 1858, and the first Board of officers was formed by the election of Joshua Shawber, and Geo. H. Dapper, Elders; John Shawber and J. H. Siferd, Deacons. In April, 1859, a building Committee, consisting of Joshua Shawber, J. H. Siferd, and John Shawber, was appointed and immediate steps were taken toward the erection of a church.

The following June 16th, 1859, the beloved pastor, Rev. A. F. Hills was removed by death. He had been a most faithful shepherd of this new congregation which he had organized and had served during its weakness, and his loss was severely felt. During the infancy of the congregation, Mr. John Shawber, a leading merchant in Wapakoneta was untiring in his efforts and in his devotion. He con-

Built 1859
First Evangelical Lutheran
Church.
Built 1892

tributed most liberally to the advancement of the cause and his home became the home of the ministers.

The church building was completed in 1859, and the first sermon was preached in the new building on the 28th of January, 1860, by the Rev. W. H. Wynn, D. D.

On the 31st of the same month the church was formally dedicated by the Rev. Dr. F. W. Conrad, then of Springfield, O., assisted by the Rev. Wynn, and Rev. J. W. Goodlin.

The building and lot had cost $3,000.00, and on the day of dedication, $816.00 was secured, which was sufficient to cancel the entire indebtedness.

On the 1st of April, 1860, Rev. J. W. Goodlin assumed the pastorate of the church and served but 8 months, resigning for the purpose of accepting the financial agency of Wittenberg College.

Dr. Goodlin was succeeded by the Rev. W. C. Barnett, who took charge April 1st, 1861. He served the congregation until March, 1865, when, on account of war conditions, the relation between pastor and people became so strained, that he withdrew from the church, taking with him a considerable number of the membership and forming a new congregation,—a second Lutheran Church in Wapakoneta, taking the name of St. Mark's Evangelical Lutheran Church. This congregation afterward united with the General Council of the Lutheran Church.

In July, 1865, Rev. D. W. Smith entered the field and after serving as a supply pastor during the summer, accepted the call given him, and labored most successfully for nearly seven years, and in 1872

he resigned to accept a call to the First Lutheran Church of Mansfield, O.

Almost immediately afterward a call was extended to C. S. Ernsberger, then a student at the Theological Seminary at Springfield, O. He received "Ad Interim" license from the President of the Synod and assumed charge at once. He served the congregation with a good degree of success until April, 1877, leaving a net increase in the membership of 25%, at which time he resigned to accept a call to his native Richland County, at Lucas, among the scenes of his boyhood.

He was succeeded in June, 1877, by Rev. D. A. Kuhn, who came from the Nevada pastorate and was installed as his successor, serving the congregation until April 1st, 1881.

Rev. A. E. Wagner, having just completed his course in Theology at Wittenberg College, then received a call and took charge in November, 1881. After a very prosperous pastorate of three years, he resigned May 1st, 1884, accepting a call to the Second Lutheran Church in Springfield, Ohio.

Rev. G. M. Grau became his successor in September following and after one year of faithful service resigned October, 1885.

Rev. A. C. Miller succeeded to the pastorate in April, 1885, and for six years conducted the affairs of the pastorate very ably and successfully.

Rev. S. S. Adams followed in a ministry beginning April, 1891, and continuing until September, 1897. A new church building was undertaken during his pastorate but remained unfinished when he

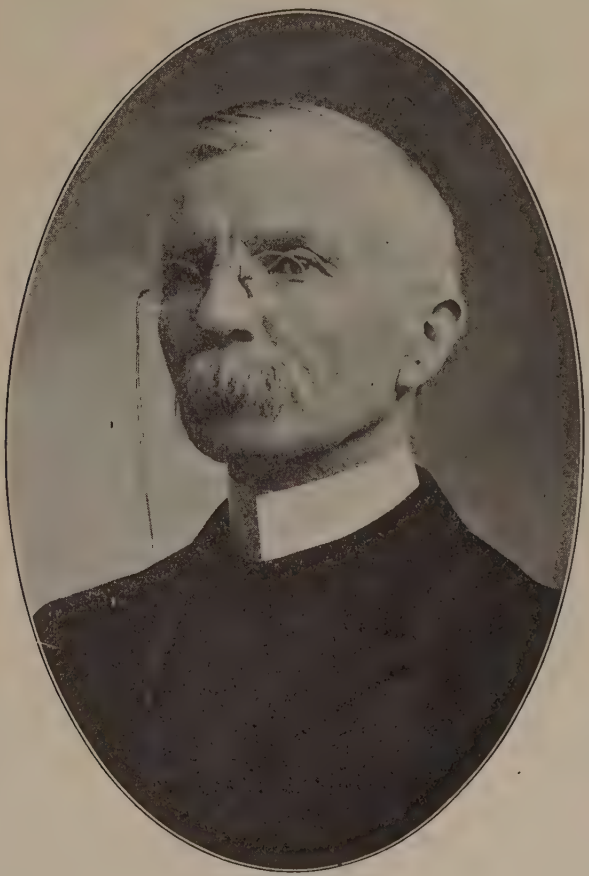
resigned, the project having come to a standstill on account of lack of funds.

Rev. W. F. Rangeler then came to the field January 9th, 1898, and served most diligently and successfully endeavoring to reduce the indebtedness and to complete the building and left the congregation in a much improved condition, Dec., 1900. Rev. Dr. Jacob H. Culler succeeded him, January 14th, 1891, took firm hold of the situation, and in a pastorate of over eleven years,—the longest service of any pastor in the history of the congregation,—overcame the indebtedness, finished the auditorium in good taste and style, and installed a fine pipe organ, thus completing the equipment of the building and left the congregation in good spirit and courageous, with a hopeful outlook.

His life and work has left a lasting impress on the entire community. March 21, 1904, he was made a life member of the American Bible Society, by the Auglaize County Bible Society.

Rev. W. K. Gotwald succeeded him on the 31st of March, 1912, and served in a brief but successful pastorate of two years resigning in August, 1914, to take up post-graduate work in an eastern university.

The present pastor, Rev. Ross H. Stover, accepted a call to Wapakoneta in December, 1914, while still in the Seminary at Springfield, O., assuming his duties as regular pastor May 3d, 1915. With a fully equipped house of worship, and a willing people, anxious to follow his leading, he seized upon the situation with strong purpose and the success that has been achieved in one single year has been, indeed, phenomenal. The entire indebtedness has been re-



REV. J. H. CULLER, D. D.

moved, the apportionment in benevolences fully met and the parsonage is being rebuilt and greatly improved. A large class of catechumens was confirmed, and the addition of forty adults on Easter Day, (1916) with an Oratorio-Cantata, "Christ the King,"

Rev. Ross H. Stover.

Easter Sunday afternoon, and a Thanksgiving Home Coming on a bright May-Day in gratitude for the payment of a long standing indebtedness, turned the Spring-tide into a veritable Harvest time, and has filled the church and the community with new zeal for the work of the Master. A "Boys' Brotherhood"

has opened a riverside park, with tennis court and swings and a boat landing and other equipments for the youth of the congregation. The church property is valued at $30,000. The auditorium and Sunday-school rooms will accommodate 600 to 700 people.

Grace Lutheran Church — "Two-Mile," Wapakoneta

This congregation and community was served for a number of years in an unorganized state;—that is, the Lutheran people of the community held their membership in the town church, and the services of public worship were held in the school house that stood on one of the corners of the cross roadways. The leading families were the Romshes, the McClintics, the Brokaws, Swans, Ritchies and others, who desired a nearby church home for themselves and their children. It has always been served by the pastors of the city congregation, who considered the community an important part of the strength of their church organization, and held special services there, catechized their youth, and gave them all possible pastoral attention.

Some time after their organization into a separate congregation, and during the pastorate of Rev. A. C. Miller, the present church was erected, and a separate Sunday-school maintained. It is located about four miles north of Wapakoneta, in the midst of a very rich farming country, with good roads and fine homes. It has always been a delightful community to serve, and the little congregation always in a flourishing condition.

The membership is about forty, and the value of the buildings about $1,600.00.

Services are held every alternate Sunday at an afternoon hour.

First English Lutheran Church, McComb, Ohio

Some time during the summer of 1894, on the invitation of the President of Synod Rev. S. E. Greenawalt, Mr. T. A. Estell, then a Senior student at the Seminary at Springfield, visited McComb, and held occasional services, and organized a Sunday-school. Effective preliminary work was done by student Estell for several months, sustaining a good Sunday-school and prayer-meeting. The work promised a rapid growth, and on Sept. 23d, a church organization was regularly formed of 26 members, the President being assisted by Revs. A. C. Martin, and student Estell. At the annual convention of Wittenberg Synod, at Bellefontaine, in Oct., 1894, the congregation was regularly admitted to membership in the synod. The newly organized congregation asked for aid to the extent of $100 for one year in the support of a pastor, which was cheerfully granted. Occasional supplies were secured and during the summer of 1895, it was supplied regularly for a few months by Rev. J. H. Fetterolf.' On February 1st, 1896, a call was extended to Rev. M. F. Rinker of the East Ohio Synod, who took charge immediately. A number of accessions were made during the year.

Rev. Rinker served the congregation but a year and then resigned. Although without a pastor the congregation continued the work of building a new church, to completion, dedicating it July 18th, 1897.

The dedicatory services were under the direction of the President of Synod. Rev. Dr. H. L. Wiles delivered the dedicatory sermon in the morning, receiving sufficient subscriptions to cover all indebtedness. The President of Synod delivered the sermon in the evening and formally dedicated the church being assisted in the services by Revs. Dr. C. S. Ernsberger, and F. E. Leamer. The cost of the church was over $2,000.00.

After a vacancy of nearly two years with only occasional supplies, in November, 1898, a call was extended to Rev. S. P. Kieffer, who served the congregation in connection with Miller City, remaining as pastor only a year and a half. During this pastorate substantial growth was realized, but the distances were too great between McComb and Miller City, (18 miles) to be served by the same pastor and both becoming discouraged after several years being without a pastor, and only occasional supply possible, they each voted to disband and the membership go to adjoining churches. The chief discouragement at McComb was the loss of several of the leading and supporting families removing within a few months of each other. In 1906 it was dropped from roll of synod.

The McComb property was sold in 1913, and it was found that the title to the Miller City property was not secure.

Miller City English Lutheran Church

This congregation was organized in 1894, by the Rev. T. A. Himes while pastor at Leipsic, O., with a membership of 33, and received into connection

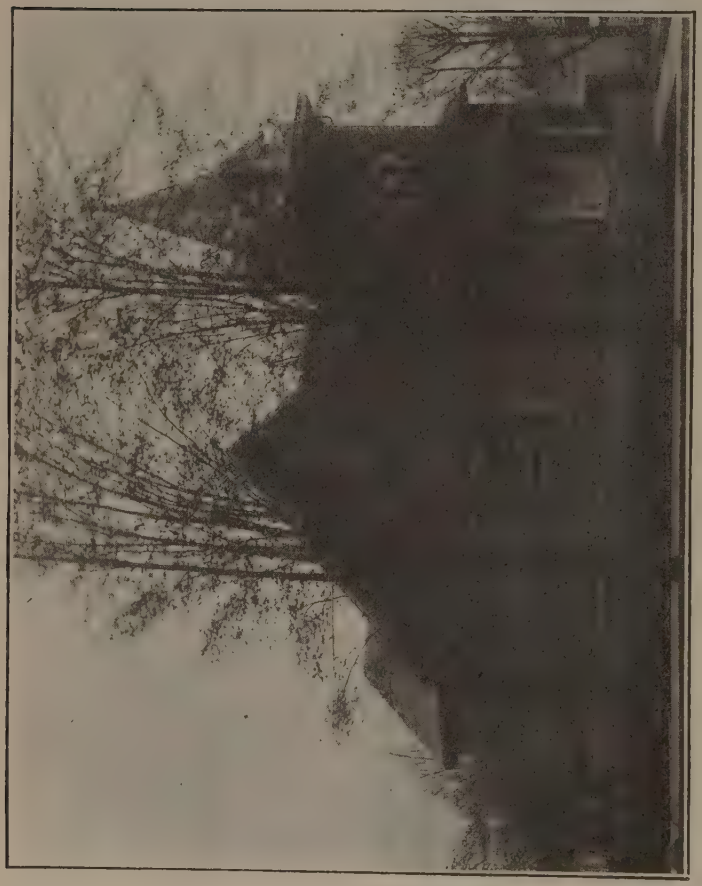
with Wittenberg Synod the same year. It was placed in the care of the pastor of the Leipsic charge, to provide such service as might be in his power to give. After a year's trial he found it impossible to serve it with satisfaction and declined to continue. Synod then placed it in the care of the Advisory Board of Home Missions. The services of Rev. F. C. Longaker of Continental were secured as a supply, for a short time. It was then placed in care of the pastor at Continental for a time.

This arrangement continued for about ten years, and after continued vacancy was dropped from the list in 1913.

St. Luke's Evangelical Lutheran Church, North Baltimore, Ohio

The organization of St. Luke's congregation was the result of previous interest, prayer and faithful work of a number of friends of the Lutheran Church in and adjacent to this community. The first of these in unceasing effort and prayer was Mr. G. F. Hilleary. He first sought out those of the community who were of Lutheran faith and name and inspired in them the hope and desire for a church of their choice. Several services were conducted in the early summer of 1896, by the Rev. H. Knodle but no special interest was developed and they were discontinued. In the autumn of this same year, Rev. S. E. Greenawalt then President of Wittenberg Synod and pastor of the First Lutheran Church of Findlay, Ohio, made several visits to North Baltimore and carefully looked over the field. Public services were arranged in

Henry's Opera House for December 13th. Rev. Greenawalt preached both morning and evening and held a conference at the close of the service with all who were interested in the organization of a Lutheran Church in North Baltimore. The number remaining was not large, but sufficient interest was manifested to arrange for a series of Sunday services at which neighboring Lutheran pastors were invited to preach. To this invitation Revs. Sigmund, Minter, Kayhoe, Ernsberger, and Greenawalt and students Rangeler, Leader, and Uhl of Wittenberg Seminary responded with one or more sermons. On or about the 18th of May, 1897, arrangements were made with student B. B. Uhl of Wittenberg Seminary to take charge of the work. There was at this time no definite amount promised or pledged for his support, but there was mutual confidence that sufficient support would be secured. A hall was rented and furnished, Sabbath-school conducted and regular services were held and God gave the increase. Sunday, July 25, 1897, on invitation of Rev. B. B. Uhl, Rev. S. E. Greenawalt was present and preached the sermon and effected the formal organization of the new congregation with 35 members. The constitution and Formula of Government provided by the General Synod was adopted and the name "St. Luke's," chosen for the local congregation. Election of officers then followed resulting in the choice of the following: Elders: G. F. Hilleary, and Benj. Lees; Deacons: Frank Goldener, and J. L. Gregory. They were installed according to the Formula of the Church and entered upon their respective duties at once. Services were faithfully maintained by the Rev. B. B. Uhl

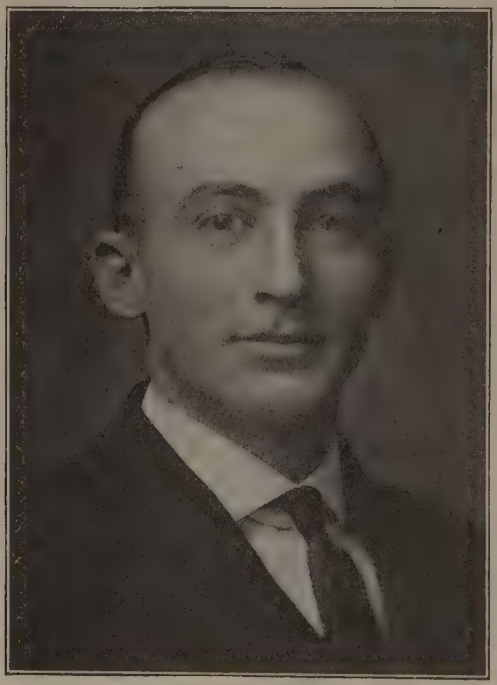


North Baltimore.

and the doctrines and usages of the Lutheran Church carefully followed. He continued as pastor until June 30, 1899, at which time he resigned to return to Wittenberg Seminary to complete his theological studies. Rev. E. Minter accepted a call and took up the work July 1, 1899, and under his faithful pastorate the beautiful church edifice was built at a cost of $5,000. He remained with this people until the church debt was entirely paid. In the work of the building the congregation was assisted by Wittenberg Synod, the Boards of Home Missions and Church Extension. Following is a list of charter members: G. T. Hilleary and Miss Jane R. Hilleary, Frank and Miss Ella Goldener, Mrs. Mary E. Douglas, Mrs. Kate Hoffman, Mrs. Anna E. Matteson, Mrs. Mary Ann Adams, Miss Laura F. Adams, Miss Elsie A. Adams, Miss Ida M. Karn, Miss Christine Woesener, Miss Dorothy Wolford, Miss Minnie Sheets, Mrs. Lottie McMahann, Mr. and Mrs. Reuben Shoemaker, Mrs. Eliza E. Wilson, Benj. Lees, J. L. Gregory, C. P. Jones, Mrs. F. R. Ward, Mrs. S. Leffler, Mrs. Mary Hoefler, Mrs. Chas. Hoefler, Mrs. Laura Vogelsong, Geo. Etter, Francis Hill, Miss Anna Hill, Henry and Mrs. Charlotte Wittenmeyer.

The pastors serving the congregation are as follows: Rev. B. B. Uhl, July 25, 1897-June 30, 1899; Rev. E. Minter, July 1, 1899-July 1, 1905. During his pastorate a parsonage lot was purchased. He was succeeded Sept. 2, 1905, by Rev. J. H. Straw, a returned missionary, who continued his services until May 1, 1907. During his pastorate, the mission became self-sustaining. October 1, 1907, Rev. A. B. Garman took charge of the work. During his pas-

torate of four years important improvements were made to the exterior and interior of the church. In 1909 the congregation purchased a parsonage at a cost of $800. Rev. Garman resigned Sept. 1, 1911.



Rev. E. P. Scharf.

After a vacancy of over one year, Dec. 14, 1912, E. P. Scharf, of the Hamma Divinity School, Springfield, O., was engaged as stated supply until his graduation. On May 1, 1913, when he became the regular pastor.

Sept. 1914, the last of the indebtedness on the parsonage was paid, placing the congregation entirely free of all debt. The congregation is well organized with active Sunday-school, Young People's Luther Study League, Aid Society and Ladies' Missionary Society. The membership of the congregation is 125.

On March 10th, 1916, the congregation purchased a fine dwelling two doors north of the church for a parsonage. It is a beautiful two-story building occupying a southwest corner lot. It is one of the most desirable properties in North Baltimore. The old parsonage purchased in 1909 just adjoining the church has been removed, and now a beautiful and spacious lawn graces the church location, reaching from alley to alley.

The entire church property is valued at $9,000.00, there is a small indebtedness being carried by the congregation, which is all covered by bona-fide subscriptions. This congregation has a fine future for an excellent people and a diligent and efficient pastor.

CHAPTER IX

Statistics

(497)

CONVENTIONS AND OFFICERS OF THE W. H. & F. M. S. OF THE WITTENBERG SYNOD

Session.	Place	Time.	President	Secretary
1	Carey	Sept. 20, 1881	Mrs. S. F. Breckenridge	Mrs. Hattie Gregg.
2	Bellefontaine	Sept. 21, 1882	Mrs. S. F. Breckenridge	Mrs. G. W. Miller.
3	Van Wert	Sept. 27, 1883	Mrs. S. F. Breckenridge	Mrs. G. W. Miller.
4	Findlay	Sept. 23, 1884	Mrs. S. F. Breckenridge	Mrs. L. McMannes.
5	Shelby	Oct. 6, 1885	Mrs. S. F. Breckenridge	Mrs. L. McMannes.
6	Springfield	Oct. 5, 1886	Mrs. S. F. Breckenridge	Miss Callie Kunz.
7	Galion	Sept. 29, 1887	Mrs. S. F. Breckenridge	Miss Callie Kunz.
8	Bucyrus	Sept. 12, 1888	Mrs. S. F. Breckenridge	Miss Inez Miller.
9	Mansfield	Oct. 16, 1889	Mrs. S. F. Breckenridge	Miss Inez Miller.
10	Shiloh	Oct. 8, 1890	Mrs. S. F. Breckenridge	Miss Inez Miller.
11	Findlay	Oct. 21, 1891	Mrs. S. F. Breckenridge	Miss Inez Miller.
12	Van Wert	Oct. 5, 1892	Mrs. S. F. Breckenridge	Miss Inez Miller.
13	Bucyrus	Oct. 4, 1893	Mrs. S. F. Breckenridge	Miss Inez Miller.
14	Bloomdale	Oct. 10, 1894	Mrs. S. F. Breckenridge	Miss Inez Miller.
15	Bellefontaine	Oct. 9, 1895	Mrs. S. F. Breckenridge	Miss Inez Miller.
16	Tiffin	Oct. 14, 1896	Mrs. S. F. Breckenridge	Mrs. F. L. Sigmund.
17	Findlay	Oct. 13, 1897	Mrs. S. F. Breckenridge	Mrs. W. H. Schrock.
18	Plymouth	Oct. 5, 1898	Mrs. S. F. Breckenridge	Mrs. W. H. Schrock.
19	Van Wert	Oct. 4, 1899	Mrs. S. F. Breckenridge	Mrs. Oris Mitchell.
20	Galion	Oct. 3, 1900	Mrs. S. F. Breckenridge	Mrs. Oris Mitchell.
21	Shiloh	Oct. 2, 1901	Mrs. A. C. Miller	Mrs. C. E. Gardner.
22	Plymouth	Oct. 9, 1902	Mrs. A. C. Miller	Mrs. C. E. Gardner.
23	Springfield, 2d	Oct. 14, 1903	Mrs. H. C. Bell	Mrs. C. E. Gardner.
24	Bucyrus	Oct. 11, 1904	Mrs. H. C. Bell	Mrs. C. E. Gardner.
25	Shelby	Oct. 26, 1905	Mrs. H. C. Bell	Mrs. C. E. Gardner.
26	Bellefontaine	Oct. 2, 1906	Mrs. H. C. Bell	Mrs. F. P. Blackford.
27	Mansfield, 1st	Oct. 13, 1907	Mrs. C. E. Gardner	Mrs. F. P. Blackford.
28	Wapakoneta	Oct. 6, 1908	Mrs. C. E. Gardner	Mrs. F. P. Blackford.

29	Tiffin	Sept. 28, 1909...	Mrs. C. E. Gardner.....	Mrs. W. C. Laughbaum.
30	Carey	Oct. 4, 1910.....	Mrs. Chas. E. Rice.....	Mrs. W. C. Laughbaum.
31	Leipsic	Oct. 10, 1911.....	Mrs. Chas. E. Rice.....	Mrs. W. C. Laughbaum.
32	Findlay, 1st.....	Oct. 1, 1912.....	Mrs. Chas. E. Rice.....	Mrs. F. B. Heibert.
33	Springfield, 1st.....	Oct. 9, 1913.....	Mrs. S. G. Dornblaser.....	Mrs. F. B. Heibert.
34	Shiloh	Oct. 27, 1914.....	Mrs. S. G. Dornblaser.....	Alice N. Haas.

CONVENTIONS AND OFFICERS OF THE W. H. & F. M. S. OF THE WITTENBERG SYNOD — Concluded

Session.	Place	Cor. Secretary	Treasurer.	Historian
1	Carey	Mrs. Dr. Detwiler....	Mrs. Anna Anderson...	
2	Bellefontaine	Mrs. Dr. Detwiler....	Mrs. W. H. Singley....	
3	Van Wert	Mrs. S. Opdyke.....	Mrs. W. H. Singley....	
4	Findlay	Mrs. S. Opdyke.....	Mrs. M. Ellis.....	
5	Shelby	Mrs. S. Opdyke.....	Mrs. M. Ellis.....	
6	Springfield	Mrs. S. Opdyke.....	Mrs. M. Ellis.....	
7	Galion	Mrs. A. Reagle.....	Mrs. M. Ellis.....	
8	Bucyrus	Mrs. A. Reagle.....	Mrs. J. C. Fenner.....	
9	Mansfield	Mrs. A. Reagle.....	Mrs. J. C. Fenner.....	
10	Shiloh	Mrs. A. Reagle.....	Mrs. J. C. Fenner.....	
11	Findlay	Mrs. A. Reagle.....	Mrs. J. C. Fenner.....	
12	Van Wert	Mrs. A. Reagle.....	Mrs. J. C. Fenner.....	
13	Bucyrus	Mrs. A. Reagle.....	Mrs. J. C. Fenner.....	
14	Bloomdale	Mrs. A. Reagle.....	Mrs. J. C. Fenner.....	
15	Bellefontaine	Mrs. A. Reagle.....	Mrs. J. C. Fenner.....	
16	Tiffin	Mrs. Delia Taylor....	Mrs. J. C. Fenner.....	Mrs. F. F. Shilling.
17	Findlay	Mrs. Delia Taylor....	Mrs. J. C. Fenner.....	
18	Plymouth	Mrs. S. S. Adams....	Mrs. J. C. Fenner.....	
19	Van Wert	Mrs. S. S. Adams....	Mrs. A. K. Mumma....	Mrs. A. Reagle.
20	Galion	Mrs. S. S. Adams....	Mrs. Sadie Harding....	Mrs. A. Reagle.
21	Shiloh	Miss Inez Miller.....	Mrs. Sadie Harding....	Mrs. A. Reagle.
22	Plymouth	Miss Inez Miller.....	Mrs. Sadie Harding....	Mrs. A. Reagle.
23	Springfield, 2d	Miss Inez Miller.....	Mrs. Sadie Harding....	Mrs. A. Reagle.
24	Bucyrus	Miss Inez Miller.....	Mrs. Sadie Harding....	Mrs. A. Reagle.
25	Shelby	Mrs. A. J. Houk.....	Mrs. Fred. Berg.....	Mrs. A. Reagle.
26	Bellefontaine	Mrs. A. J. Houk.....	Mrs. Fred. Berg.....	Mrs. S. E. Greenawalt.
27	Mansfield, 1st	Mrs. A. J. Houk.....	Mrs. Fred. Berg.....	Mrs. S. E. Greenawalt.
28	Wapakoneta	Mrs. A. J. Houk.....	Mrs. Fred. Berg.....	Mrs. S. E. Greenawalt.

29	Tiffin	Mrs. Fred. Berg.....	Miss Ida Moore.....	Mrs. J. H. Culler.
30	Carey	Mrs. Fred. Berg.....	Miss Ida Moore.....	Mrs. J. H. Culler.
31	Leipsic	Mrs. Fred. Berg.....	Miss Ida Moore.....	Mrs. J. H. Culler.
32	Findlay, 1st.....	Mrs. Fred. Berg.....	Miss Ida Moore.....	Mrs. J. H. Culler.
33	Springfield, 1st.....	Mrs. Fred. Berg.....	Miss Ida Moore.....	Mrs. A. Reagle.
34	Shiloh	Mrs. Fred. Berg.....	Miss Ida Moore.....	Mrs. A. Reagle.

SYNODICAL W. H. AND F. M. SOCIETY

Summary of Treasurer's Reports

Date.	Members.	Money.	Date.	Members.	Money.	Date.	Members.	Money.
1881..	386	$766 29	1893..	600	610 63	1905..	1,257	2,230 91
1882..	440	503 07	1894..	576	621 29	1906..	1,398	2,165 75
1883..	488	576 88	1895..	554	695 86	1907..	1,294	2,786 59
1884..	no report	365 00	1896..	591	659 12	1908..	1,545	1,955 19
1885..	262	541 46	1897..	531	536 38	1909..	1,479	2,258 06
1886..	250	434 18	1898..	554	648 62	1910..	1,689	2,579 30
1887..	296	604 30	1899..	552	851 16	1911..	1,879	3,340 87
1888..	436	584 90	1900..	629	837 92	1912..	2,284	3,289 86
1889..	434	697 51	1901..	667	840 22	1913..	2,118	3,911 45
1890..	466	659 75	1902..	684	1,017 55	1914..	2,161	3,354 76
1891..	586	733 65	1903..	668	1,175 27	1915..	2,140	3,572 47
1892..	676	613 46	1904..	1,109	1,311 09			
								$48,330 77

SYNODICAL W. H. AND F. M. SOCIETY

Treasurer's Report — 1915

Societies.	General Fund.	Thank Offering.	Life Membership.	Special Fund.	40th Anniversary Chest Fund.	Support of Girls' School, India. (Protege)	Sup. of E. V. Day Memorial School, Africa.	Support of Louise Miller, India.	Furnishing Chirala Hospital, India.	Total.
Balance	.....	.....	.....	$0 99	.....	.....	.....	.....	$43 00	$43 99
Arlington	$8 00	$15 10	.....	72	.....	.....	.....	.....	.....	23 82
Bellefontaine	83 95	99 70	.....	40 80	$3 00	$25 00	.....	.....	.....	252 45
Bluffton	12 00	.....	.....	.....	.....	.....	.....	.....	.....	12 00
Bryan	28 00	13 10	.....	9 00	.....	.....	.....	.....	.....	50 10
Bucyrus	79 00	58 00	.....	39 00	7 00	25 00	.....	.....	.....	208 00
Carey	46 00	56 39	.....	33 00	4 00	.....	.....	.....	.....	139 39
Convoy	15 00	11 00	.....	5 00	.....	.....	.....	.....	.....	31 00
Crestline	19 35	1 00	.....	.....	.....	.....	.....	.....	.....	20 35
Findlay, First Church	49 20	87 00	$20 00	27 60	3 00	.....	$25 00	.....	.....	211 80
Findlay, Trinity Church	20 00	22 00	10 00	5 00	2 00	.....	.....	.....	.....	59 00
Galion	46 45	34 53	10 00	20 20	4 16	.....	.....	.....	.....	115 34
Leipsic	16 00	25 00	.....	.....	.....	.....	.....	.....	.....	41 00
Lima	18 00	15 00	10 00	1 00	2 00	.....	.....	.....	.....	46 00
London	10 25	9 79	.....	4 25	.....	.....	.....	.....	.....	24 29
Loss Creek	20 60	21 85	10 00	90	.....	.....	.....	.....	.....	53 35
Mansfield, First Church	64 39	59 75	10 00	36 76	8 00	.....	.....	.....	.....	178 90
McClure	8 68	.....	10 00	.....	.....	.....	.....	.....	.....	18 68
Mt. Zion	22 60	15 30	.....	2 85	.....	.....	.....	.....	.....	40 75
Nevada	23 60	30 00	10 00	14 40	2 00	.....	.....	.....	.....	80 00
North Robinson	10 60	4 75	.....	.....	.....	.....	.....	.....	.....	15 35
Oakland	25 55	20 00	.....	7 50	8 00	.....	.....	.....	.....	61 05
Perrysville, Grace Church	5 00	.....	.....	.....	.....	.....	.....	.....	.....	5 00
Pleasant Valley	7 50	6 45	.....	4 55	.....	.....	5 60	.....	.....	24 10
Plymouth	17 00	16 00	.....	23 50	.....	.....	.....	.....	.....	56 50
Shelby	52 00	43 00	.....	32 00	7 00	.....	.....	.....	.....	134 00

SYNODICAL W. H. AND F. M. SOCIETY
Report of Corresponding Secretary — 1915

No.	Societies	Organized	Corresponding Secretaries	Presidents
	WOMAN'S.			
1	Springfield, First	1877	Mrs. Chas. Crist, 908 W. Columbia Ave	Mrs. R. E. Lobenherz.
2	Bellefontaine	1877	Miss Ida M. Moore, 449 E. Columbus Ave	Mrs. Joseph J. Hantgen.
3	Findlay, First	1879	Mrs. Harold C. Baldwin, 211 W. Hardin St	Mrs. L. W. Eckhardt.
4	Plymouth	1881	Miss Rilla Tanger, Plymouth, O	Mrs. J. M. Fackler.
5	Shiloh	1881	Mrs. Verda Hunter, Shiloh, Ohio	Mrs. J. M. Hamilton.
6	Tiro	1882	Miss Clara Daugherty, Tiro, O	Mrs. R. W. Daugherty.
7	Galion	1883	Mrs. B. F. Elser	Mrs. A. Reagle.
8	Van Wert	1883	Mrs. W. R. Kime, 217 Maple Ave	Mrs. W. A. Bigford.
9	Springfield, Second	1884	Mrs. Jos. M. Bell, Springfield, R. R. 4	Mrs. E. H. Dornblaser.
10	Pleasant Valley	1884	Mrs. Mina Smith, Lucas, O., R. R. 2	Miss Flora Schrack.
11	Bucyrus	1885	Mrs. A. J. Richards, 803 N. San Ave	Mrs. S. G. Dornblaser.
12	Mansfield, First	1889	Mrs. John Maglott, 50 S. Main St	Mrs. Paul Roethlesberger.
13	Shelby	1889	Mrs. E. J. Fireoved, Shelby, R. R. 5	Mrs. Charles Barr.
14	Oakland	1895	Miss Maria Wolford, Mansfield, R. R. 2	Mrs. A. C. Bush.
15	Loss Creek	1896	Mrs. Ettie Smith, Tiro, O., R. R. 2	Mrs. W. E. Eichelberger.
16	North Robinson	1896	Mrs. Clyde Warden, N. Robinson	Mrs. Anna Gearhart.
17	Tiffin	1896	Miss Alice N. Haas, 161 N. Sand St	Mrs. Chalmers E. Frontz.
18	London, St. Peter's	1897	Mrs. W. J. Landis, Shelby, R. R. 1	Mrs. Alice May.

19	Bryan	1901	Mrs. B. F. Repp, 526 W. High St.	Mrs. James Wineland.
20	Wapakoneta	1901	Mrs. H. F. Geisler, 310 Willipie St.	Mrs. M. L. Roney.
21	Carey	1903	Mrs. P. E. Wonder, Carey, O.	Mrs. Walter Bradley.
22	Arlington	1904	Mrs. E. A. Powell, Rawson, O., R. R. 20.	Mrs. Theo. Powell.
23	Sulphur Springs	1904	Mrs. O. Caris, Bucyrus, R. R. 3, Box 51B.	Mrs. J. W. Becker.
24	Convoy	1905	Mrs. W. J. Rummel, Convoy, O.	Mrs. J. E. Snyder.
25	Leipsic	1905	Mrs. Bertha Pitzen, Leipsic, O.	Mrs. Ollie Fike.
26	Mt. Zion, Mifflin	1905	Mrs. George Bright, Lucas, R. R. 1.	Mrs. George Balliet.
27	Findlay, Trinity	1906	Mrs. F. J. Karg, 1804 N. Main St.	Mrs. Wm. Robinson.
28	West Jefferson	1906	Mrs. Jacob Zibler, Montpelier.	Mrs. Jacob Zigler.
29	Philadelphia	1906	Mrs. Jesse E. Moore, Bellefontaine, R. R. 5.	Mrs. Mariella Stuts.
30	Toledo	1908	Miss Susie Corbett, 2153 Maplewood Ave.	Mrs. M. S. Moist.
31	McClure	1908	Mrs. Carl D. Miller, McClure, R. R. 2.	Mrs. G. M. Grau.
32	Nevada	1908	Miss Mary Zulauf, Nevada, O.	Mrs. W. C. Laughbaum.
33	Perrysville	1908	Mrs. Wm. V. Kershner, Perrysville, O.	Mrs. H. M. Nicholson.
34	Upper Sandusky	1910	Mrs. W. A. Gipson, 218 S. 5th St.	Mrs. A. M. Bringman.
35	Lima	1911	Mrs. G. D. Moyer, 761 Bellefontaine St.	Mrs. F. A. Tharp.
36	Crestline	1913	Miss Emma Kniseley, Crestline, O.	Mrs. W. A. Smith.
37	Bluffton	1913	Mrs. M. M. Bogart, Bluffton, O.	Mrs. Prof. Adams.
38	Marion	1914	Miss Myrtle O. Sheets, 108 Walnut, Marion, O.	Miss J. C. Helt, 340 Pearl, Marion, O.
39	North Baltimore	1914	Miss Ida Foley, N. Baltimore, O.	Miss Anna Scharf.
	Bloomdale	.....	.....	

YOUNG PEOPLE'S

1	Bucyrus	1898	Miss Enid A. Hammond, 610 E. Warren St.	Miss Sylvia Marshall.
2	Mansfield, St. Luke's	1906	Miss Helen Kramer, 66 Lexington Ave.	Miss Corinne Douglas.
3	Carey, L. League	1909	Miss Cozeta E. Powell, Carey, O.	Mr. Leonard Nigh.
4	Van Wert	1909	Miss Rose L. Bresche, 517 Park Place.	Mrs. Floyd Fraylick
5	Springfield, 1st, M. D.	1910	Mrs. Robert Netts, 24 Perrin Ave.	Mrs. Chas. Wilkerson.
6	Bellefontaine, C. E.	1910	Mrs. A. D. Young, N. Hayes St.	Mrs. Frank Millner.
7	Tiffin, Help Circle	1912	Miss Louise Hanna, 333 Monroe St.	Miss Corinne Whitmer.
8	London, Help Circle	1912	Miss Bertha E. Landis, Shelby, R. R. 1.	Mrs. Alice May.
9	Springfield, 1st, Y. G.	1913	Miss Helen L. Pierucci, 728 Cedar St.	Miss Ruth E. Jenkins.
10	Findlay, Trin., H. C.	1913	Miss Abigail Gassman, 442 Center St.	Miss Alta Carrothers.
11	Findlay, First	1913	Miss Gail Shoupe, 124 W. Lima St.	Miss Bernice Marvin.
12	Springf'd, 2nd, H. C.	1913	Miss Mabel Myers, E. Liberty St.	Miss Irene Seybold.

Report of Corresponding Secretary — Continued

No.	Societies	Organized	Corresponding Secretaries	Presidents
	CHILDREN'S BANDS.			
1	Bryan	1887	Miss Velma Jerger, Bryan, O.	Miss Esther Myers.
2	Bucyrus	1897	Miss Olga Winegartner	Miss Olga Winegartner.
3	Galion	1904	Miss Irene Beach, Jefferson St.	Miss Annabel Schaffer.
4	Tiffin	1907	Mrs. A. J. Snyder, 24 Main St.	Miss Gladys Clouser.
5	McClure	1908	Mrs. G. M. Grau, McClure, O.	Miss Agnes Miller.
6	Bellefontaine	1908	Miss Cora Zearing, 229 N. Detroit St.	Miss Margaret Miller.
7	Findlay, Trinity	1909	Mrs. Wm. Robinson	
8	Mansfield, First	1909	Miss Viola Miller, 24 Remy Ave.	Harold Hoover.
9	Arlington	1909	Mrs. E. A. Powell, Rawson, R. R. 20	Mrs. Theo. Powell.
10	Springfield, First	1909	Miss Eleta A. Fish, 311 Ludlow Ave.	Luther Littleton.
11	Nevada	1910	Mrs. W. C. Laughbaum, Nevada, O.	Miss Thelma Golling.
12	Findlay, First	1911	Mrs. W. D. Karg, 206 E. Lincoln St.	Miss Laura Moore.
13	Oakland	1911	Miss Cleo Wolford, Mansfield, R. R. 2.	Miss Cleo Wolford.
14	Van Wert	1912	Mrs. S. W. Long, 521 N. Jefferson St.	Miss Leola Reidenbach.
15	Carey	1912	Mrs. Walter Bradley, Carey, O.	Louis Silverthorn.
16	Shelby	1912	Mrs. J. H. Neuhauser, Shelby, O.	Dean Clutter.
17	West Jefferson, H. C.	1912	Mrs. Jacob Zigler, Montpelier, R. R. 5.	Mrs. J. Zigler.
18	Springfield, Second	1914	Miss Irene Seybold, 1430 Clifton Ave.	
19	Upper Sandusky	1914	Mrs. Berl Clinger	Hillice Berkey.
20	Wapakoneta	1914	Mrs. H. F. Geisler, 310 Willipie St.	

Report of Corresponding Secretary — Continued

No.	Societies.	Membership						Time of Monthly Meetings.	Lutheran Woman's Work	Lutheran Boys' and Girls'	Box Work
		Total	Active	Honorary	Cradle Roll	Life	Home Department				
	WOMAN'S.										
1	Springfield, First	100	100	....	....	7	8	1st Friday	65	.....	.....
2	Bellefontaine	120	70	....	50	4	12	1st Thursday	48	.....	.....
3	Findlay, First	55	54	1	....	11	....	1st Wednesday	32	.....	.....
4	Plymouth	35	35	....	....	2	....	1st Friday	32	.....	.....
5	Shiloh	74	65	5	4	5	....	1st Wednesday	18	.....	.....
6	Tiro	32	32	....	....	3	....	1st Wednesday	42	60	.....
7	Galion	38	24	7	7	4	12	2nd Friday	20	.....	.....
8	Van Wert	33	31	....	2	9	2	1st Tuesday	31	.....	.....
9	Springfield, Second	35	35	....	....	2	....	1st Thursday	18	.....	.....
10	Pleasant Valley	7	7	....	....	....	....	1st Friday	6	15	.....
11	Bucyrus	65	65	....	....	2	34	1st Thursday	54	.....	.....
12	Mansfield, First	76	65	11	....	6	....	1st Wednesday	70	.....	.....
13	Shelby	49	45	4	....	3	....	1st Wednesday	38	.....	.....
14	Oakland	37	26	....	11	....	....	2nd Thursday	13	.....	.....
15	Loss Creek	18	18	....	....	1	....	3rd Thursday	16	.....	.....
16	North Robinson	10	10	....	....	....	....	4th Thursday	9	.....	.....
17	Tiffin	32	32	....	....	19	18	1st Wednesday	38	.....	.....
18	London, St. Peter's	16	15	1	....	....	....	2nd Wednesday	7	.....	.....
19	Bryan	25	18	7	....	2	....	2nd Tuesday	18	.....	.....
20	Wapakoneta	21	20	1	....	....	2	1st Thursday	18	.....	.....

Report of Corresponding Secretary — Concluded

No.	Societies.	Membership						Time of Monthly Meetings.	Lutheran Woman's Work	Lutheran Boys' and Girls'	Box Work
		Total	Active	Honorary	Cradle Roll	Life	Home Department				
21	Carey	89	42	1	46	2	2	2nd Wednesday	44	.....	.....
22	Arlington	8	8	....	....	....	....	3rd Friday	4	.....	.....
23	Sulphur Springs	13	13	....	....	....	....	1st Thursday	14	.....	.....
24	Convoy	17	17	....	....	....	....	1st Tuesday	19	40	.....
25	Leipsic	30	30	....	....	2	....	1st Thursday	21	.....	.....
26	Mt. Zion, Mifflin	39	39	....	....	....	....	1st Thursday	23	.....	.....
27	Findlay, Trinity	27	20	2	5	6	2	2nd Wednesday	12	.....	.....
28	West Jefferson	4	4	....	....	....	....	1st Thursday	9	.....	.....
29	Philadelphia	23	15	8	....	1	....	1st Sabbath	16	.....	.....
30	Toledo	17	13	4	....	1	....	2nd Monday	6	.....	.....
31	McClure	14	14	....	....	2	....	2nd Wednesday	10	.....	.....
32	Nevada	29	23	....	6	3	....	2nd Tuesday	20	.....	.....
33	Perrysville	11	10	1	....	....	....	2nd Friday	10	.....	.....
34	Upper Sandusky	27	25	2	....	....	....	1st Tuesday	19	.....	.....
35	Lima	19	19	....	....	2	....	2nd Monday	20	.....	.....
36	Crestline	65	20	....	45	....	....	1st Friday	7	.....	.....
37	Bluffton	12	12	....	....	....	....	2nd Friday	14	.....	.....
38	Marion	6	6	....	....	....	....	1st Tuesday	.....	.....	.....
39	North Baltimore	9	8	1	....	....	....	2nd Thursday	1	.....	.....
	Bloomdale	.....	.....	....	....	2	....	.....	2	.....	.....
	Totals	1,337	1,105	56	176	101	92	.....	864	115	.....

	YOUNG PEOPLE'S.									
1	Bucyrus	59	59	....	....	....	....	2nd Sunday	8	.....	.....
2	Mansfield, St. Luke's	30	25	5	....	....	....	1st Thursday	.....	.....	$3 50
3	Carey, L. League	26	25	1	....	....	....	Last Sunday	.....	.....	.....
4	Van Wert	16	16	....	....	....	....	1st Tuesday	.....	.....	.....
5	Springfield, 1st, M. D.	51	51	....	....	....	....	1st Saturday	.....	.....	.....
6	Bellefontaine, C. E.	35	35	....	....	....	....	Last Sunday	.....	.....	.....
7	Tiffin, Help Circle	23	19	4	....	....	....	1st Friday	.....	.....	.....
8	London, Help Circle	15	15	....	....	....	....	2nd or 3rd Sunday	.....	.....	.....
9	Springfield, 1st, Y. G.	21	21	....	....	....	....	2nd Saturday	3	.....	.....
10	Findlay, Trin., H. C.	10	10	....	....	....	....	Monday	.....	.....	.....
11	Findlay, First	11	11	....	....	....	....	3rd Monday	3	.....	.....
12	Springfield, 2nd, H. C.	29	29	....	....	....	....	1st Monday	1	.....	90
	Total	326	316	10	....	....	....	.....	15	.....	$4 40
	CHILDREN'S BANDS.										
1	Bryan	19	19	....	....	....	....	2nd Saturday	.....	18	.....
2	Bucyrus	27	27	....	....	....	....	1st Sunday	.....	83	.....
3	Galion	20	17	3	....	....	....	1st Sunday	.....	7	.....
4	Tiffin	30	30	....	....	....	....	1st Sunday	.....	25	$2 25
5	McClure	15	15	....	....	....	....	1st Saturday	.....	.....	.....
6	Bellefontaine	25	25	....	....	....	....	1st Thursday	.....	5	.....
7	Findlay, Trinity	20	20	....	....	1	....	1st Saturday	.....	61	5 00
8	Mansfield, First	16	16	....	....	....	....	1st Sunday	.....	.....	.....
9	Arlington	11	11	....	....	....	....	1st Friday	.....	12	2 00
10	Springfield, First	30	30	....	....	....	....	1st Sunday	.....	100	.....
11	Nevada	25	25	....	....	....	....	2nd Thursday	.....	24	.....
12	Findlay, First	53	51	2	....	....	3	Saturday	2	15	27 00
13	Oakland	25	25	....	....	....	....	1st Sunday	.....	12	.....
14	Van Wert	17	17	....	....	....	....	1st Saturday	.....	13	.....
15	Carey	25	25	....	....	....	....	1st Sunday	.....	2	.....
16	Shelby	35	35	....	....	....	....	1st Sunday	.....	1	.....
17	West Jefferson, H. C.	10	10	....	....	....	....	1st Sunday	.....	10	.....
18	Springfield, Second	45	45	....	....	....	....	3rd Sunday	.....	.....	.....
19	Upper Sandusky	25	25	....	....	....	....	Last Sunday	.....	15	.....
20	Wapakoneta	25	25	....	....	....	....	1st Sunday	.....	25	.....
	Totals	498	493	5	....	1	3	.....	2	428	$36 25
	Grand Totals	2,161	1,914	71	176	102	95	.....	881	543	$40 65

ANNUAL CONVENTIONS OF THE WITTENBERG SYNOD

Organized June 8, 1847

No. Convention	Place of Meeting	Year	President	Secretary
1	Washingtonville ..	1847	Rev. F. J. Ruth.....	Rev. J. Livengood.
2	Tiffin	1848	Rev. E. Keller, D. D.....	Rev. J. Livengood.
3	Findlay	1849	Rev. J. H. Huffman.....	Rev. J. Crouse, D. D.
4	Woodbury	1850	Rev. J. H. Huffman.....	Rev. J. Crouse, D. D.
5	Bucyrus	1851	Rev. Samuel Sprecher, D. D., LL. D.....	Rev. S. Fenner.
6	Plymouth	1852	Rev. J. Livengood.....	Rev. S. Fenner.
7	Findlay	1853	Rev. J. Livengood.....	Rev. J. W. Goodlin, D. D.
8	Galion	1854	Rev. J. Crouse, D. D.....	Rev. J. W. Goodlin, D. D.
9	Bellefontaine	1855	Rev. J. Crouse, D. D.....	Rev. J. W. Goodlin, D. D.
10	Mansfield	1856	Rev. S. Fenner.....	Rev. A. F. Hills.
11	Crestline	1857	Rev. S. Fenner.....	Rev. J. W. Goodlin, D. D.
12	Bucyrus	1858	Rev. F. J. Ruth.....	Rev. D. Summers.
13	Plymouth	1859	Prof. H. R. Geiger, Ph. D.....	Rev. J. H. Heck.
14	Tiffin	1860	Rev. A. J. Imhoff, D. D.....	Rev. W. C. Hauer.
15	Carey	1861	Prof. H. R. Geiger, Ph. D.....	Rev. C. A. Gelwicks.
16	Wapakoneta	1862	Rev. J. W. Goodlin, D. D.....	Rev. I. Sprecher.
17	Upper Sandusky..	1863	Rev. J. W. Goodlin, D. D.....	Rev. I. Sprecher.
18	Springfield	1864	Rev. D. Summers.....	Rev. W. C. Hauer.
19	Shelby	1865	Rev. D. Summers.....	Rev. T. T. Titus.
20	Bucyrus	1866	Rev. T. T. Titus.....	Rev. J. O. Hough.
21	Bellefontaine	1867	Rev. A. R. Howbert.....	Rev. A. B. Kirtland.

22	Findlay	1868	Rev. A. R. Howbert	Rev. H. L. Wiles, D. D.
23	Van Wert	1869	Rev. J. H. Brown	Rev. H. L. Wiles, D. D.
24	Mansfield	1870	Rev. J. H. Brown	Prof. S. A. Ort, D. D.
25	West Liberty	1871	Rev. M. W. Hamma, D. D.	Prof. S. A. Ort, D. D.
26	Nevada	1872	Rev. J. B. Baltzly, D. D.	Prof. S. A. Ort, D. D.
27	Galion	1873	Rev. J. B. Baltzly, D. D.	Prof. S. A. Ort, D. D.
28	Wapakoneta	1874	Rev. Jacob Steck	Prof. S. A. Ort, D. D.
29	Crestline	1875	Rev. Jacob Steck	Rev. J. H. Culler, D. D.
30	Tiffin	1876	Rev. A. M. Geiger, D. D.	Rev. J. H. Culler, D. D.
31	Mansfield	1877	Rev. A. M. Geiger, D. D.	Rev. J. H. Culler, D. D.
32	Bucyrus	1878	Rev. D. W. Smith, D. D.	Rev. J. H. Culler, D. D.
33	Bryan	1879	Rev. D. W. Smith, D. D.	Rev. C. S. Ernsberger, D. D.
34	Plymouth	1880	Prof. S. F. Breckenridge, D. D.	Rev. C. S. Ernsberger, D. D.
35	Carey	1881	Rev. D. Summers	Rev. C. S. Ernsberger, D. D.
36	Bellefontaine	1882	Rev. D. Summers	Rev. C. S. Ernsberger, D. D.
37	Van Wert	1883	Rev. G. W. Miller, D. D.	Rev. C. S. Ernsberger, D. D.
38	Findlay	1884	Rev. C. S. Ernsberger, D. D.	Rev. D. H. Bauslin, D. D.
39	Shelby	1885	Rev. C. S. Ernsberger, D. D.	Rev. D. H. Bauslin, D. D.
40	Springfield	1886	Rev. W. H. Singley, D. D.	Rev. D. H. Bauslin, D. D.
41	Galion	1887	Rev. W. H. Singley, D. D.	Rev. D. H. Bauslin, D. D.
42	Bucyrus	1888	Rev. H. L. Wiles, D. D.	Rev. Samuel Schwarm, D. D.
43	Mansfield	1889	Rev. H. L. Wiles, D. D.	Rev. Samuel Schwarm, D. D.
44	Bloomdale	1890	Rev. J. B. Helwig, D. D.	Rev. Samuel Schwarm, D. D.
45	Tiffin	1891	Prof. S. F. Breckenridge, D. D.	Rev. H. C. Stuckenberg.
46	Carey	1892	Prof. S. F. Breckenridge, D. D.	Rev. H. C. Stuckenberg.
47	Shiloh	1893	Rev. Samuel Schwarm, D. D.	Rev. S. E. Greenawalt, D. D.
48	Bellefontaine	1894	Rev. A. C. Miller, D. D.	Rev. S. E. Greenawalt, D. D.
49	Plymouth	1895	Rev. A. C. Miller, D. D.	Rev. S. E. Greenawalt, D. D.
50	Van Wert	1896	Rev. S. E. Greenawalt, D. D.	Rev. S. S. Adams.
51	Bucyrus	1897	Rev. S. E. Greenawalt, D. D.	Rev. S. S. Adams.
52	Lima	1898	Rev. G. M. Grau, D. D.	Rev. F. B. Heibert.
53	Shelby	1899	Rev. G. M. Grau, D. D.	Rev. F. B. Heibert.
54	Mansfield	1900	Rev. E. H. Dornblaser, D. D.	Rev. N. J. Hadley.
55	Wapakoneta	1901	Rev. E. H. Dornblaser, D. D.	Rev. N. J. Hadley.
56	Mansfield	1902	Rev. J. H. Culler, D. D.	Rev. N. J. Hadley.
57	Tiffin	1903	Rev. J. H. Culler, D. D.	Rev. A. A. Hundley, D. D.
58	Mt. Zion, Mifflin	1904	Rev. Clarence E. Gardner, D. D.	Rev. A. A. Hundley, D. D.
59	Leipsic	1905	Rev. Clarence E. Gardner, D. D.	Rev. I. D. Worman.
60	Findlay	1906	Rev. Oliver D. Baltzly, D. D.	Rev. I. D. Worman.

ANNUAL CONVENTIONS OF THE WITTENBERG SYNOD — Continued

No. Convention	Place of Meeting	Year	President	Secretary
61	Carey	1907	Rev. Oliver D. Baltzly, D. D.	Rev. H. C. Funk.
62	Crestline	1908	Rev. S. P. Long, D. D.	Rev. H. C. Funk.
63	Bucyrus	1909	Rev. S. P. Long, D. D.	Rev. W. Curtis Laughbaum.
64	Mansfield	1910	Rev. H. G. Snyder	Rev. W. Curtis Laughbaum.
65	Plymouth	1911	Rev. A. A. Hundley, D. D.	Rev. Howard C. Garvic.
66	Nevada	1912	Rev. A. A. Hundley, D. D.	Rev. E. Luther Spaid.
67	Galion	1913	Prof. V. G. A. Tressler, D. D., Ph. D.	Rev. E. Luther Spaid.
68	Convoy	1914	Prof. V. G. A. Tressler, D. D., Ph. D.	Rev. Chalmers E. Frontz.
69	Toledo	1915	Rev. S. G. Dornblaser, D. D.	Rev. Chalmers E. Frontz.
70	Van Wert	1916	Rev. S. G. Dornblaser, D. D.	Rev. H. M. Nicholson.

ANNUAL CONVENTIONS OF THE WITTENBERG SYNOD — Continued

No. Convention	Place of Meeting	Year.	Treasurer	Statistical Secretary	Accessions including Infant Baptisms	Communicant Members	Total Benevolence	Total Contributions	Total Per Capita Contributions
1	Washingtonville ..	1847	Rev. J. Seidle.....	.....	.....	.....	.....	.....	.....
2	Tiffin	1848	Rev. J. Seidle.....	.....	416	1,855	$127	$276	$ .15
3	Findlay	1849	Rev. A. Kuhn.....	.....	362	1,587	200	409	.26
4	Woodbury	1850	Rev. A. Kuhn.....	.....	411	1,653	96	222	.13
5	Bucyrus	1851	Rev. A. Kuhn.....	.....	750	2,142	488	7,703	3.60
6	Plymouth	1852	Rev. A. Kuhn.....	.....	248	1,740	365	1,596	.92
7	Findlay	1853	Rev. G. N. H. Peters...	.....	643	1,846	639	4,993	2.70
8	Galion	1854	Rev. G. N. H. Peters...	.....	539	1,854	904	6,529	3.52
9	Bellefontaine	1855	Rev. G. N. H. Peters...	.....	629	2,048	712	4,294	2.10
10	Mansfield	1856	Rev. G. N. H. Peters...	.....	334	1,772	572	7,155	4.03
11	Crestline	1857	Rev. G. N. H. Peters...	.....	326	1,446	754	2,641	1.83
12	Bucyrus	1858	Rev. A. Kuhn.....	.....	402	1,510	708	10,589	7.00
13	Plymouth	1859	Rev. A. Kuhn.....	.....	535	1,893	621	4,700	2.48
14	Tiffin	1860	Rev. A. Kuhn.....	.....	715	2,407	1,139	12,389	5.15
15	Carey	1861	Mr. J. Shawber.....	.....	472	2,669	844	6,097	2.29
16	Wapakoneta	1862	Mr. J. Shawber.....	.....	559	2,883	533	5,071	1.76
17	Upper Sandusky..	1863	Mr. J. Shawber.....	.....	458	2,951	1,691	11,286	3.83
18	Springfield	1864	Mr. J. Shawber.....	.....	284	2,431	2,247	14,119	5.81
19	Shelby	1865	Mr. J. Shawber.....	.....	504	2,606	3,420	19,935	7.65
20	Bucyrus	1866	Mr. J. Shawber.....	.....	978	3,271	4,345	23,899	7.30
21	Bellefontaine	1867	Mr. J. Shawber.....	.....	824	3,678	2,529	42,134	11.40
22	Findlay	1868	Mr. J. Shawber.....	.....	967	4,214	1,716	49,327	11.70
23	Van Wert.....	1869	Mr. J. Shawber.....	.....	816	4,555	3,759	37,679	8.27

ANNUAL CONVENTIONS OF THE WITTENBERG SYNOD — Concluded

No. Convention	Place of Meeting	Year.	Treasurer	Statistical Secretary	Accessions including Infant Baptisms	Communicant Members	Total Benevolence	Total Contributions	Total Per Capita Contributions
24	Mansfield	1870	Mr. J. Shawber		1017	4,932	8,556	56,922	11.54
25	West Liberty	1871	Mr. L. Wisler		816	4,553	5,050	41,804	9.18
26	Nevada	1872	Mr. L. Wisler		575	4,755	3,531	38,801	8.16
27	Galion	1873	Mr. L. Wisler		804	4,753	6,552	36,297	7.48
28	Wapakoneta	1874	Mr. L. Wisler		825	4,810	2,631	29,546	6.14
29	Crestline	1875	Mr. A. B. McCurdy		681	4,798	4,247	31,609	6.60
30	Tiffin	1876	Mr. A. B. McCurdy		1021	6,520	4,853	45,442	7.05
31	Mansfield	1877	Mr. A. B. McCurdy		904	6,119	3,648	37,436	6.07
32	Bucyrus	1878	Mr. A. B. McCurdy		1055	5,679	3,354	37,740	6.65
33	Bryan	1879	Mr. A. B. McCurdy		814	5,353	6,107	39,432	7.36
34	Plymouth	1880	Mr. A. B. McCurdy		725	6,098	4,835	36,034	5.90
35	Carey	1881	Mr. A. B. McCurdy		578	6,016	5,397	36,768	6.11
36	Bellefontaine	1882	Mr. Jas. H. Emminger		742	5,952	5,670	57,606	9.68
37	Van Wert	1883	Mr. Jas. H. Emminger		875	5,951	6,298	55,583	9.34
38	Findlay	1884	Mr. Jas. H. Emminger		773	4,973	11,549	47,519	9.56
39	Shelby	1885	Mr. Jas. H. Emminger		783	5,520	6,410	38,183	6.92
40	Springfield	1886	Mr. Jas. H. Emminger		1314	6,116	5,241	44,723	7.31
41	Galion	1887	Mr. Jas. H. Emminger		1472	6,903	6,304	54,838	8.20
42	Bucyrus	1888	Mr. Jas. H. Emminger		1221	7,288	8,538	64,787	8.90
43	Mansfield	1889	Mr. Jas. H. Emminger		1126	7,203	8,213	56,761	7.88
44	Bloomdale	1890	Mr. S. G. Cummings		845	7,274	10,209	80,638	11.08
45	Tiffin	1891	Mr. S. G. Cummings		771	7,018	7,286	64,504	9.19
46	Carey	1892	Mr. S. G. Cummings		951	7,647	7,682	56,710	7.42

47	Shiloh	1893	Mr. S. G. Cummings....	.....	1151	8,669	8,601	76,192	8.79
48	Bellefontaine	1894	Mr. S. G. Cummings....	.....	1930	8,600	9,409	71,715	8.34
49	Plymouth	1895	Mr. S. G. Cummings....	.....	1258	8,835	12,540	73,538	8.44
50	Van Wert	1896	Mr. S. G. Cummings....	.....	1139	8,894	7,794	59,621	6.59
51	Bucyrus	1897	Mr. S. G. Cummings....	.....	1090	8,767	7,350	60,602	7.03
52	Lima	1898	Mr. S. G. Cummings....	.....	999	8,798	6,360	60,882	7.05
53	Shelby	1899	Mr. S. G. Cummings....	Rev. F. E. Leamer....	1193	9,162	7,610	68,244	7.45
54	Mansfield	1900	Mr. S. G. Cummings....	Rev. F. E. Leamer....	1135	9,555	11,733	72,213	7.56
55	Wapakoneta	1901	Mr. S. G. Cummings....	Rev. F. E. Leamer....	1194	9,785	9,925	80,737	8.25
56	Mansfield	1902	Mr. S. G. Cummings....	Rev. H. G. Snyder....	1065	9,841	9,724	77,449	7.87
57	Tiffin	1903	Mr. S. G. Cummings....	Rev. H. G. Snyder....	1252	10,088	10,993	88,705	8.79
58	Mt. Zion, Mifflin	1904	Mr. S. G. Cummings....	Rev. H. G. Snyder....	1249	10,293	11,679	84,244	8.18
59	Leipsic	1905	Mr. S. G. Cummings....	Rev. H. G. Snyder....	1535	10,054	14,282	89,548	8.91
60	Findlay	1906	Mr. S. G. Cummings....	Rev. R. A. Halverstadt	1405	9,694	17,219	104,548	10.79
61	Carey	1907	Mr. S. G. Cummings....	Rev. R. A. Halverstadt	1284	10,032	15,555	99,911	9.96
62	Crestline	1908	Hon. S. G. Cummings...	Rev. R. A. Halverstadt	1614	9,989	15,876	93,469	9.36
63	Bucyrus	1909	Hon. S. G. Cummings...	Rev. R. A. Halverstadt	1247	10,095	17,381	94,475	9.36
64	Mansfield	1910	Hon. S. G. Cummings...	Rev. R. A. Halverstadt	1359	10,141	20,589	104,136	10.27
65	Plymouth	1911	Hon. S. G. Cummings...	Rev. R. A. Halverstadt	1556	10,429	21,496	110,114	10.56
66	Nevada	1912	Hon. John F. Kramer...	Rev. Alvin E. Bell....	1908	10,888	22,015	123,851	11.76
67	Galion	1913	Hon. John F. Kramer...	Rev. Alvin E. Bell....	1365	10,193	26,834	161,287	14.78
68	Convoy	1914	Hon. John F. Kramer...	Rev. Alvin E. Bell....	1638	11,253	33,077	169,236	15.04
69	Toledo	1915	Hon. John F. Kramer...	Rev. Alvin E. Bell....	1629	11,354	32,007	150,117	13.22
70	Van Wert	1916	Hon. John F. Kramer...	Rev. Alvin E. Bell....	1945	11,760	34,772	176,204	17.93

SUMMARY OF PAROCHIAL TABLES

Number.	Year.	Accessions — Membership — Benevolence.					Beneficiaries.		Catechumens and Confirmations.	
		Accessions including infant baptisms.	Communicant members.	Total benevolence.	Total contributions.	Total per capita contributions.	Beneficiaries sustained.	Amount expended.	Catechumens.	Confirmations.
1	1847	.....	.....	.....	.....	.....	.....	.....	.....	.....
2	1848	416	1,855	127	$276	$0 15	1	$41	.....	166
3	1849	362	1,587	200	409	26	3	86	.....	101
4	1850	411	1,653	96	222	13	4	177	.....	190
5	1851	750	2,142	488	7,703	3 60	3	188	.....	307
6	1852	248	1,740	365	1,596	92	3	225	.....	35
7	1853	643	1,846	639	4,993	2 70	2	148	.....	221
8	1854	539	1,854	904	6,529	3 52	3	210	.....	143
9	1855	629	2,048	712	4,294	2 10	3	239	.....	160
10	1856	334	1,772	572	7,155	4 03	2	186	.....	74
11	1857	326	1,446	754	2,641	1 83	2	152	.....	79
12	1858	402	1,510	708	10,589	7 00	3	106	.....	114
13	1859	535	1,893	621	4,700	2 48	2	177	.....	134
14	1860	715	2,407	1,139	12,389	5 15	4	192	.....	188
15	1861	472	2,669	844	6,097	2 29	3	225	.....	160
16	1862	559	2,883	533	5,071	1 76	1	100	.....	238
17	1863	458	2,951	1,691	11,286	3 83	1	100	.....	100
18	1864	284	2,431	2,247	14,119	5 81	1	120	.....	61
19	1865	504	2,606	3,420	19,935	7 65	2	325	65	193
20	1866	978	3,271	4,545	23,899	7 30	3	350	128	334
21	1867	824	3,678	2,529	42,134	11 40	3	370	180	360
22	1868	967	4,214	1,716	49,327	11 70	5	463	262	379
23	1869	816	4,555	3,759	37,679	8 27	6	787	238	295

24	1870	1,017	4,755	8,556	56,922	11 54	7	885	143	403
25	1871	816	4,753	5,050	41,804	9 18	4	482	349	289
26	1872	575	4,810	3,581	38,801	8 16	6	495	252	189
27	1873	804	4,798	6,552	36,297	7 48	4	510	311	237
28	1874	825	6,520	2,681	29,546	6 14	3	375	112	255
29	1875	681	6,119	4,247	31,609	6 60	3	425	89	173
30	1876	1,021	5,679	4,853	46,442	7 05	4	380	239	302
31	1877	904	5,353	3,648	37,436	6 67	2	300	177	267
32	1878	1,055	6,098	3,354	37,740	6 65	2	300	351	292
33	1879	814	6,011	6,107	39,432	7 36	2	300	220	252
34	1880	725	5,952	4,835	36,034	5 90	1	108	180	183
35	1881	578	6,016	5,397	36,768	6 11	1	106	195	153
36	1882	742	5,952	5,676	57,606	9 68	3	135	250	112
37	1883	875	5,951	6,298	55,583	9 34	6	400	142	208
38	1884	773	4,973	11,549	47,519	9 56	4	425	103	130
39	1885	783	5,520	6,410	38,183	6 92	3	400	268	197
40	1886	1,314	6,116	5,241	44,723	7 31	2	160	*	426
41	1887	1,472	6,906	6,304	54,833	8 20	4	400	*	495
42	1888	1,221	7,288	8,538	64,787	9 90	6	480	*	350
43	1889	1,126	7,206	8,213	56,761	7 88	5	447	*	295
44	1890	845	7,274	10,209	80,638	11 08	7	730	255	133
45	1891	771	7,018	7,286	64,504	9 19	8	910	227	208
46	1892	951	7,647	7,682	56,710	7 42	9	959	365	296
47	1893	1,161	8,669	8,601	76,192	8 79	11	1,087	401	341
48	1894	1,930	8,600	9,409	71,715	8 34	10	899	266	221
49	1895	1,258	8,835	12,540	73,538	8 44	7	904	332	165
50	1896	1,139	8,894	7,794	59,621	6 59	13	1,155	281	173
51	1897	1,090	8,767	7,350	60,602	7 03	13	1,057	263	150
52	1898	999	8,798	6,360	60,882	7 05	13	1,182	388	277
53	1899	1,193	9,162	7,610	68,244	7 45	9	793	595	314
54	1900	1,135	9,555	11,733	72,213	7 56	12	823	583	386
55	1901	1,194	9,785	9,925	80,737	8 25	9	850	629	352
56	1902	1,065	9,841	9,724	77,449	7 87	8	650	449	322
57	1903	1,252	10,088	10,993	88,705	8 79	8	756	659	375
58	1904	1,249	10,293	11,679	81,214	8 18	9	860	719	277
59	1905	1,535	10,054	14,282	80,548	8 91	7	750	857	491
60	1906	1,405	9,694	17,219	104,548	10 79	7	640	910	379
61	1907	1,284	10,032	15,555	99,911	9 96	7	1,175	765	241

SUMMARY OF PAROCHIAL TABLES — Concluded

Number.	Year.	Accessions — Membership — Benevolence.					Beneficiaries.		Catechumens and Confirmations.	
		Accessions including infant baptisms.	Communicant members.	Total benevolence.	Total contributions.	Total per capita contributions.	Beneficiaries sustained.	Amount expended.	Catechumens.	Confirmations.
62	1908	1,614	9,989	15,876	93,469	9 36	10	1,075	1,074	581
63	1909	1,247	10,095	17,381	94,475	9 36	14	1,172	1,190	306
64	1910	1,359	10,141	20,589	104,136	10 27	14	1,320	982	321
65	1911	1,556	10,429	21,496	110,114	10 56	12	1,245	961	438
66	1912	1,908	10,888	22,015	123,851	11 76	14	1,550	985	523
67	1913	1,635	10,913	26,834	161,287	14 78	13	1,325	930	294
68	1914	1,638	11,253	33,077	169,236	15 04	16	1,895	1,098	398
69	1915	1,629	11,354	32,007	150,117	13 22	14	1,750	1,236	424
70	1916	1,945	11,760	34,772	176,204	17 93	19	2,250	1,248	472

* No report.

DELEGATES ELECTED TO GENERAL SYNOD

Year and Place.	Clerical.	Lay.
1848 New York, N. Y.	Rev.: Ezra Keller, D. D.	J. N. Kurtz.
1850 Charleston, S. C.	Revs.: F. J. Ruth. J. H. Hoffman	Dan'l Riblet. J. N. Kurtz.
1853 Winchester, Va.	Revs.: F. J. Ruth. J. Crouse. S. Ritz.	A. McBride. A. Carey. Dr. Bruce.
1855 Dayton, Ohio.	Revs.: S. Sprecher, D. D. S. Ritz. J. Crouse.	Jac. Stough. G. T. Seal. A. McBride.
1857 Reading, Pa.	Revs.: S. Sprecher, D. D. F. J. Ruth. A. J. Imhoff.	Mr. Harbaugh. J. G. Stough. Christian Miller.
1859 Pittsburgh, Pa.	Revs.: S. Fenner. J. W. Goodlin. J. H. Heck.	Henry Heiss. Gen. S. Myers. Jac. Stough.
1862 Lancaster, Pa.	Revs.: A. J. Imhoff. H. R. Geiger. J. Crouse. A. R. Howbert.	R. W. Huntsman. Gen. S. Myers. S. A. Bowman. Jac. Stough.

DELEGATES ELECTED TO GENERAL SYNOD — Continued

Year and Place.	Clerical.	Lay.
1864 York, Pa.	Revs.: J. W. Goodlin. T. T. Titus. D. Summers. J. Crouse.	P. A. Schindler. Jno. Shawber. J. Stough. C. E. Jordan.
1866 Ft. Wayne, Ind.	Revs.: M. Officer. A. J. Imhoff. J. W. Goodlin. J. Crouse.	J. Stough. N. Failor. J. Shawber. S. S. Bloom.
1868 Harrisburg, Pa.	Revs.: H. R. Geiger. M. Officer. A. R. Howbert. L. M. Kuhns.	Wm. Detweiler. R. W. Musgrave. S. Culler. E. C. Hannum.
1869 Washington, D. C.	Revs.: M. Officer. J. Crouse. H. L. Wiles. D. Summers.	P. A. Schindler. C. Welty. J. G. Stough. J. Emminger.
1871 Dayton, Ohio.	Revs.: M. W. Hamma. A. R. Howbert. M. J. Firey. J. F. Reinmund.	J. Chapin. D. C. Boyer. L. Wisler. D. Billow.
1873 Canton, Ohio.	Revs.: J. Crouse. S. F. Breckenridge. J. B. Baltzly. S. A. Ort. J. F. Reinmund.	S. S. Bloom. F. J. Bonewitz. J. Williams. L. Wisler. S. G. Cummings.
1875 Baltimore, Md.	Revs.: J. Steck. A. M. Geiger. S. A. Ort. A. J. Imhoff. D. A. Kuhn.	D. C. Boyer. C. A. Melcheimer. J. Stough. R. McMurray. J. O. Davy, M. D.

DELEGATES ELECTED TO GENERAL SYNOD — Continued

Year and Place.	Clerical.	Lay.
1877 Carthage, Ill.	Revs.: D. W. Smith. C. S. Ernsberger. H. R. Geiger, Ph. D. J. Crouse, D. D. J. B. Baltzly, D. D.	Ross Mitchell. S. G. Cummings. Jno. Shawber. Benj. Bair. Jonathan Tressler.
1879 Wooster, Ohio.	Revs.: B. F. Prince. A. H. Studebaker. M. J. Firey. J. H. Culler. H. B. Miller.	J. Brinkerhoff. S. G. Cummings. S. P. Covert. C. E. Ruhl. A. B. McCurdy.
1881 Altoona, Pa.	Revs.: G. W. Miller. D. W. Smith. J. W. Goodlin. S. F. Breckenridge. F. J. Ruth.	J. H. Emminger. C. A. Melcheimer. J. C. Fenner. P. A. Schindler. W. T. Platt.
1883 Springfield, Ohio.	Revs.: D. Summers. W. H. Singley. J. A. Hall. D. H. Bauslin. C. S. Ernsberger.	Wm. Huntsman. J. H. Emminger. G. W. Steig. E. Blair. Paul S. Davis.
1885 Harrisburg, Pa.	Revs.: D. W. Smith. F. A. Matthis. H. L. Wiles, D. D. J. A. Hall. C. S. Ernsberger.	Ross Mitchell. J. H. Emminger. Benj. Bair. P. A. Schindler. A. M. Kuhn.
1887 Omaha, Neb.	Revs.: W. H. Singley, D. D. F. M. Porch. M. L. Kunkleman. J. B. Helwig, D. D. M. L. Smith.	Ross Mitchell. D. R. Hosterman. M. B. Routzahn. J. J. Douglass. Jno. Ruthrauff.

DELEGATES ELECTED TO GENERAL SYNOD — Continued

Year and Place.	Clerical.	Lay.
1889 Allegheny, Pa.	Revs.: L. A. Gotwald, D. D. D. H. Bauslin. H. L. Wiles, D. D. Sam'l Schwarm. A. C. Miller.	Col. Ed. Vollrath. S. G. Cummings. J. H. Emminger. Col. A. Spangler. P. A. Schindler.
1891 Lebanon, Pa.	Revs.: J. B. Helwig, D. D. D. W. Smith, D. D. W. W. Criley, D. D. E. D. Smith, Ph. D. H. C. Stuckenberg.	J. P. Stamets. S. G. Cummings. J. W. Baker. J. L. Zimmerman. S. S. Bloom.
1893 Canton, Ohio.	Revs.: S. F. Breckenridge, D. D. H. L. Wiles, D. D. D. H. Bauslin, D. D. E. D. Smith, Ph. D., D. D. G. M. Grau.	S. G. Cummings. Col. Ed. Vollrath. M. D. Harter. J. L. Zimmerman. W. T. Platt.
1895 Hagerstown, Md.	Revs.: S. E. Greenawalt. W. E. Hull. A. C. Miller, Ph. D. H. L. Wiles, D. D. S. F. Breckenridge, D. D.	S. G. Cummings. C. N. Gaumer. J. C. Fenner. I. A. Rice. G. W. Billow.
1897 Mansfield, Ohio.	Revs.: E. Minter. G. M. Grau, D. D. C. S. Ernsberger, D. D. E. W. Simon. S. F. Breckenridge, D. D.	J. L. Zimmerman. W. T. Platt. S. G. Cummings. B. F. Repp. Geo. A. Hills.

DELEGATES ELECTED TO GENERAL SYNOD — Continued

Year and Place.	Clerical.	Lay.
1899 York, Pa.	Revs.: I. J. Miller. H. L. Wiles, D. D. S. E. Greenawalt. S. F. Breckenridge, D. D. E. H. Dornblaser.	Judge J. F. Burkett. M. L. Culler. Jno. L. Zimmerman. J. S. Van Hise. Col. Ed. Vollrath.
1901 Des Moines, Ia.	Revs.: M. J. Firey, D. D. S. F. Breckenridge, D. D. A. C. Miller, D. D. F. E. Leamer. H. L. Wiles, D. D.	S. G. Cummings. J. F. Burkett. W. A. Harbeson. J. L. Zimmerman. Col. Ed. Vollrath.
1903 Baltimore, Md.	Revs.: E. C. Dinwiddie. C. S. Ernsberger, D. D. G. M. Grau, D. D. S. J. Taylor. A. A. Hundley.	E. E. Weatherby. J. L. Zimmerman. C. A. Krout. A. A. Shafer. Jno. Schieber.
1905 Pittsburg, Pa.	Revs.: S. F. Breckenridge, D. D. F. B. Heibert. O. D. Baltzly, Ph. D. Geo. S. Murphy. O. C. Kramer. A. E. Renn.	E. E. Trauger. C. N. Gaumer. J. L. Zimmerman. Julius Bracher. P. J. Wigton. J. M. Craver.
1907 Sunbury, Pa.	Revs.: H. G. Snyder. I. D. Worman. S. S. Kauffman, D. D. V. G. A. Tressler, D.D. S. P. Long, D. D. G. G. Clark.	J. A. James. Glen Cummings. C. N. Gaumer. Jo. Johantgen. Jno. L. Zimmerman. E. G. Blaser.

DELEGATES ELECTED TO GENERAL SYNOD — Concluded

Year and Place.	Clerical.	Lay.
1909 Richmond, Ind.	Revs.: H. C. Funk. G. M. Grau, D. D., E. L. Spaid. S. G. Dornblaser. Roy S. Bowers.	E. O. Weaver. C. F. Franks. J. L. Zimmerman. J. S. Van Hise. S. G. McCord.
1911 Washington, D. C.	Revs.: C. E. Gardner, D. D. J. H. Culler, D. D. S. P. Long, D. D. V. G. A. Tressler, D.D. A. J. Houk.	J. L. Zimmerman. Ed. Vollrath. I. Laughbaum. F. D. Weber. Hon. Jno. Kramer.
1913 Atchison, Kan.	Revs.: W. C. Laughbaum. V. G. A. Tressler, D.D. A. A. Hundley, D. D. C. E. Rice, D. D. H. M. Nicholson.	J. L. Zimmerman. C. N. Graumer. H. L. Goodbread. Henry Kagey. W. F. Voegele.
1915 Akron, Ohio.	Revs.: A. E. Bell. Paul W. Koller. V. G. A. Tressler, D.D. F. W. Rohlfing, D. D. Allen O. Becker.	Jno. F. Kramer. J. L. Zimmerman. W. J. Rummel. H. A. Slonaker. Jno. Koogle.
1917 Chicago, Ill.	Revs.: V. G. A. Tressler, D.D. E. L. Spaid. C. E. Gardner, D. D. G. S. Bright. B. B. Uhl. M. I. Powell.	J. L. Zimmerman. D. C. Keller. J. F. Kramer. F. A. Burkhart. C. L. Wassenberg. Dr. B. Santler.

DIRECTORS OF WITTENBERG COLLEGE (WITTENBERG SYNOD)

When elected.	Clerical.	Years to serve.	When elected.	Lay.	Years to serve.
1847	Rev. J. Livengood	4	1847	Gen. S. Myers	4
1847	Rev. J. Seidle	2	1847	A. Nigh	2
1849	Rev. J. H. Hoffman	2	1849	William Dargitz	2
1849	Rev. J. Crouse	4			
1851	Rev. J. H. Hoffman	4	1851	J. N. Kurtz	2
1851	Rev. J. Livengood	4	1851	J. L. Snyder	4
			1851	William Dargitz	2
1853	Rev. J. Crouse	4	1853	Gen. S. Myers	4
			1853	J. Emminger	2
1855	Rev. G. N. H. Peters	4	1855	J. G. Stough	4
1855	Rev. S. Fenner	4	1855	Chas. E. Jordan	4
1857	Rev. J. Crouse	4	1857	Jacob Stough	4
1857	Rev. A. J. Imhoff	3	1857	Alex. McBride	3
1859	Rev. J. H. Heck	4	1859	R. W. Musgrave	4
1859	Rev. W. C. Hauer	4	1859	J. F. Chorpening	4
1860	Rev. A. J. Imhoff	4	1860	Samuel McCrory	4
1861	Rev. J. Crouse	4	1861	Jacob Stough	4
1861	Rev. J. F. Reinmund	2			
1863	Rev. T. T. Titus	4	1863	J. F. Chorpening	4
1863	Rev. S. Fenner	4	1863	J. Shawber	4
1864	Rev. J. W. Goodlin	4	1864	Hon. S. S. Bloom	4
1865	Rev. J. Crouse	4	1865	C. Welty	4
1866	Rev. L. M. Kuhns	2			
1867	Rev. A. R. Howbert	4	1867	J. Aull	4
1867	Rev. S. Fenner	4	1867	J. Shawber	4
1868	Rev. J. B. Helwig	4	1868	Samuel Culler	4
1869	Rev. J. W. Goodlin	4	1869	C. Welty	4
1869	Rev. J. Crouse	3			
1869	Rev. H. L. Wiles	2			
1871	Rev. A. R. Howbert	4	1871	J. G. Stough	4
1871	Rev. S. F. Breckenridge	4	1871	M. Harter	4
1873	Rev. J. Crouse, D. D.	4	1873	F. J. Bonewitz	4
1873	Rev. J. B. Baltzly	4	1873	D. W. Billow	4
1875	Rev. M. W. Hamma	4	1875	Joseph F. Tressler	4
1875	Rev. Jacob Steck	4	1875	J. Stough	4
1875	Rev. A. M. Geiger	4	1875	T. R. McMillen	4
1876	Rev. D. A. Kuhn	3			
1876	Rev. D. W. Smith	1			
1877	Rev. D. Summers	4	1877	John Shawber	4
1877	Rev. D. W. Smith	4	1877	John J. Douglass	4
1878	Rev. G. W. Miller	1			
1879	Rev. D. A. Kuhn	4	1879	Jas. H. Emminger	4
1879	Rev. W. H. Singley	3	1879	Elias Blair	3
1879	Rev. G. W. Miller	4			
1881	Rev. D. W. Smith	3	1881	W. T. Platt	3
1881	Rev. D. Summers	3	1881	Jacob Rice	3
1882	Rev. W. H. Singley	3	1882	Elias Blair	3
1883	Rev. H. B. Belmer	4	1883	J. H. Emminger	4
1884	Rev. D. Summers	4	1884	R. B. Keller	4

DIRECTORS OF WITTENBERG COLLEGE (WITTENBERG SYNOD)—Concluded

When elected.	Clerical.	Years to serve.	When elected.	Lay.	Years to serve.
1884	Rev. H. L. Wiles, D. D.	3	1884	M. D. Harter	3
1884	Rev. D. H. Bauslin	3			
1885	Rev. W. H. Singley, D. D.	4	1885	Jacob Rice	4
1886	Rev. W. M. Smith	4	1886	Hon. S. S. Bloom	4
1887	Rev. H. L. Wiles, D. D.	4	1887	A. Studebaker	4
1887	Rev. D. H. Bauslin	3			
1888	Rev. G. M. Grau	4	1888	Jas. H. Emminger	4
1889	Rev. W. W. Criley	4	1889	J. L. Zimmerman	4
1890	Rev. D. H. Bauslin	4	1890	W. T. Platt	4
			1890	M. D. Harter	2
			1890	Elias Blair	1
1891	Rev. W. H. Singley, D. D.	4	1891	C. N. Gaumeer	4
1891	Rev. E. D. Smith	2			
1892	Rev. S. Schwarm	3	1892	M. D. Harter	4
1892	Rev. G. M. Grau	4			
1893	Rev. A. C. Miller, Ph. D.	4	1893	John L. Zimmerman	4
1894	Rev. H. L. Wiles, D. D.	1	1894	W. T. Platt	4
1894	Rev. H. H. Hall	4			
1895	Rev. H. L. Wiles, D. D.	4	1895	Hon. C. N. Gaumer	4
1896	Rev. G. M. Grau, D. D.	4	1896	S. G. Cummings	4
1896	Rev. C. S. Ernsberger, D. D.	2			
1897	Rev. A. C. Miller, Ph. D.	4	1897	John L. Zimmerman	4
1898	Rev. C. S. Ernsberger, D. D.	4	1898	W. T. Platt	4
1899	Rev. S. E. Greenawalt	4	1899	Hon. C. N. Gaumer	4
1900	Rev. G. M. Grau, D. D.	4	1904	S. G. Cummings	4
1901	Rev. A. C. Miller, Ph. D.	4	1901	J. L. Zimmerman	4
1902	Rev. O. D. Baltzly, Ph. D.	4	1902	Col. Edward Vollrath	4
1903	Rev. S. E. Greenawalt	4	1903	Hon. C. N. Gaumer	4
1904	Rev. J. H. Culler, D. D.	4	1904	S. G. Cummings	4
1905	Rev. A. A. Hundley	4	1905	Jno. L. Zimmerman	4
1906	Rev. O. D. Baltzly, Ph. D.	4	1906	Prof. C. A. Krout	4
1907	Rev. G. M. Grau, D. D.	4	1907	Hon. C. N. Gaumer	4
1908	Rev. J. H. Culler, D. D.	4	1908	Hon. S. G. Cummings	4
1909	Rev. A. A. Hundley	4	1909	Jno. L. Zimmerman	4
1910	Rev. E. H. Dornblaser, D. D.	4	1910	Prof. C. A. Krout	4
1911	Rev. F. B. Heibert	4	1911	Hon. C. N. Gaumer	4
1912	Rev. J. H. Culler, D. D.	4	1912	Hon. S. G. Cummings	4
1913	Rev. A. A. Hundley, D. D.	4	1913	Jno. L. Zimmerman	4
1914	Rev. E. H. Dornblaser, D. D.	4	1914	Prof. C. A. Krout	4
1915	Rev. S. P. Long, D. D.	4	1915	Hon. C. N. Gaumer	4
1916	Rev. J. H. Culler, D. D.	4	1916	H. L. Goodbread	4

APPENDIX A

An Excursus on the Rejection and Abolition of the Ministerium in Wittenberg Synod

In the original Constitution for District Synods prepared by the General Synod, this statement is found: "The clergy shall hold a meeting consisting exclusively of Scripture elders, that is preachers, for the purpose of attending to those duties which Christ and his Apostles enjoined upon them alone, viz.: examination, licensure, and ordination of candidates for the ministry. This meeting is called the Ministerium, or Presbytery, by which in Scriptures is meant ministers alone."

It had been printed in innumerable copies of the Hymn Book and Book of Worship as Article XVII, Section 1. It was reaffirmed and adopted many times in the Constitution of the District Synods, — in all of them doubtless. In 1875, the General Synod revised its constitution for District Synods. It provided for the Ministerium, in a statement somewhat modified from the first, as follows:

ARTICLE VIII, SECTION 1

"The ministerium is composed of the ordained ministers of Synod; and shall have charge of the examination of candidates, licensure, and ordination of ministers, reception of ministers from any other ecclesiastical bodies, and the examination and deci-

sion of charges of heresy against any of its own members".

Then follow twelve sections within this article fixing an order of business and methods of procedure in business. A fourteenth section is added as follows:

"In all cases where District Synods have not made provision for a Ministerium, all the powers and duties prescribed in this article shall devolve on the Synod."

It is evident that by the addition of this section to this Article recognizing and defining the duties of the Ministerium, the General Synod made the continuance of the Ministerium itself entirely optional in all the Synods. When the vote was to be taken on this Section in that body, the yeas and nays were called. The Western Synods with two exceptions, in the main, favored the change, while the Eastern Synods also with two exceptions opposed it. By a vote of 67 to 55, the Ministerium was made optional. The General Synod held this new constitution under consideration during (two bienniums) four years. This section presented one of the main points of difference and discussion among the Synods, as the vote indicated, and the debate continued in the church papers and periodicals of the General Synod for some years thereafter. It involved one of the fundamentals of our Church polity. The Constitution of Wittenberg Synod relating to the matter of the Ministerium had the following:

ARTICLE X

Ministerial Session

SEC. I. A meeting shall be held during the Convention of Synod consisting exclusively of ministers for the purpose of attending to those duties which Christ and his Apostles enjoined upon them alone, viz.: Licensure, and ordination of Candidates for the Ministry. This meeting shall be called the Ministerium.

SEC. II. Licensed Candidates have no vote in the Ministerial Session and shall withdraw whenever requested by the ordained ministers.

SEC. III. The Ministerium shall also be the proper body by whom all charges of heresy against a minister are to be examined and decided and also all appeals from the decision of a special conference on a similar charge.

SEC. IV. When ordained ministers of other denominations make application for admission into connection with this synod, the Ministerium shall be the body to decide on the case.

SEC. V. A majority of two-thirds of the ordained ministers shall be required either for the licensure of an applicant or the ordination of a licensed candidate or the admission of an ordained minister of another denomination.

SEC. VI. All business not specifically entrusted to the Ministerium in this Constitution shall belong to the Synod.

While the question of the Ministerium was in discussion, throughout the General Synod, — in the sessions of the other District Synods and the Church

publications, Wittenberg Synod was doing its full share. In its annual session at Crestline, in 1873, an amendment to its Constitution was presented in which it was proposed to strike out Article X and all reference to the Ministerium in other articles, and in certain other articles to substitute the word "Synod" for Ministerium.* For a period of two or more years, the subject engaged in the discussion the best talent in the General Synod. During this period of agitation this amendment lay on the tables awaiting the issue. The discussion took the following form. On the one hand, those who wished to retain the Ministerium seemed to be engaged in a direct effort to exclude the laity from any right or part whatever in determining who shall be entrusted with the sacred office of the ministry. And this was recognized to be in direct and complete contravention of the universally accepted doctrine of a general and universal priesthood among all believers, and to recognize only a special priesthood and thus far was the same in principle with "the Romish doctrine of the exclusive power of the bishops to make ministers and send them where they please without the consent or voice of the church." On the other hand, those who favored the rejection of the Ministerium seemed to deny the right and function of any special priesthood in any part of the church and to ignore the superior competency and special fitness of the clergy to conduct the examination of candidates for the ministry, and to perform the acts of licensure and ordination. But the debate in both the General Synod

*Minutes, 1873, p. 24.

and the District Synods developed that the real issue was not one of special fitness or propriety in the examination of candidates and in their induction into the office of the ministry, but one of inherent authority or power. In other words, the vital issue was, to whom has been delegated, primarily, the authority to license and ordain, — the whole church or the clergy alone? Both parties in the discussion agreed as to the superior competency of the clergy to examine, and the propriety of their conducting the ceremonies of licensure and ordination, but those favoring the rejection of the Ministerium contended that the right of the clergy to exercise this special function does not come immediately from Christ, as the Head of the Church to them alone, but from Him indirectly, through the whole Church, clergy and laity. In support of this distinction between the right and the exercise of the right, the older theologians were found to agree. Hollaz says, "The right of calling ministers is in the power of the whole church, in all its parts and members. The calling of ministers taken in a general and comprehensive sense (embracing election, ordination, and calling, strictly speaking) should be so conducted by the whole church that due order may be preserved and confusion avoided. And so to the Presbytery (the clergy) belong examination, ordination, and inauguration, and to the people, their consent, vote, and approval."*

With this statement, Gerhard and Quenstedt, Baier and Buddeus are found to be in almost verbal agreement, while none of the fathers disagree. So

* Hollaz. Examens, Part IV, Cap. II, p. 83.

that, these older authorities plainly say, that the right of calling ministers is in the power of the whole church, and that the exercise of this right, for the sake of order, belongs in part to the ministry, and in part to the laity.

Martensen says, explicitly, "It is really the general priesthood of believers which gives birth to the special, and the Apostles themselves must have been disciples or Christians before they could have become Apostles or overseers of the Christian community. In the case of need, the Church must have power to ordain their ministers, through their lay members, if they are not in a position to obtain ministers who have already been ordained. What is here said of the power and authority to preach and administer the sacraments, viz.: that it is deputed by the congregation to the preacher, is true also of the keys."†

In maintaining this distinction between this right and the exercise of this right, the ministry alone may perform these duties of examination and induction into the Holy Office, but the authority to perform must come from the whole Church. In agreement with this principle the Clergy awaits the call of the Church before laying hands on any candidate for ordination. In clearly maintaining this principle the Lutheran Church in her polity, differentiates herself from the Roman Church, on the one hand and the Reformed branches of Protestantism on the other. Wittenberg Synod in rejecting the Ministerium, did so with the purpose of emphasizing in a practical manner

†Martensen's Dogmatics, p. 448.

her view of the evangelical character of this principle in Church polity and government. Its President, Rev. Jacob Steck in his report to Synod at its convention in Crestline in 1875 recommended as follows: "I call attention of Synod to an item of business laid on the table at the previous meeting. This item calls for the striking out of Article X of the Constitution of Synod. This article relates to the Ministerium. It has been our custom as it has been that of many other synods, when certain questions were to be considered, to invite the laity to retire, while the ordained ministers alone remained to consider them. In the opinion of some this savors of priestcraft and can not be justified from Scripture authority, or uniform Lutheran usage. It is thought that there are no questions proper to be considered by the Ministerium from which the ear and voice of the people should be excluded. I recommend therefore that Article X of our Constitution, with all that relates to the Ministerium, be stricken out. As a corollary to this, I also recommend that the President of Synod be no longer authorized to grant Ad Interim License in any case."* The Synod's Committee, whose chairman was Dr. S. F. Breckenridge, — reporting these recommendations, moved their adoption, which was almost unanimously approved.† Since this action, there have been no ministerial sessions in any of the Conventions of Wittenberg Synod, and all the business formerly entrusted to the Ministerium alone, now

*Min. 1875, p. 28.

†Min. 1875, p. 12. This action was undesignedly omitted from the Minutes of 1875, but is found in Minutes of 1876 p. 21.

belongs to the whole synod. All the District Synods now embraced in the General Synod hold regular or occasional sessions of Ministerium except three. The Susquehanna Synod, organized in 1867, never held a ministerial session. The Nebraska Synod, organized in 1873, held such sessions until 1907, when they were discontinued, and, as has been observed, Wittenberg Synod has discontinued her Ministerium since 1875. For several years, tho not successively, the Synod held its examination of candidates for licensure and ordination by the Examining Committee, before the whole synod. Tho these examinations elicited much interest on the part of the Synod, yet, because of the time necessary for such work, the practice was discontinued. This work is now conducted privately by the Examining Committee on the day previous to the opening of the regular sessions of the Synod.

APPENDIX B

(535)

APPENDIX B

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916.

No.	Pastors.	Charges Served.	When Received.
1	Rev. F. J. Ruth.....	Pioneer Missionary, Ashland, Bucyrus, Galion, Mt. Zion, Spring Mill...	Charter
2	Rev. J. H. Hoffman.....	Arcadia, Bellevue, Mansfield, Upper Sandusky...	Charter
3	Rev. J. Seidle.....	Woodview, Albion, Indiana.	Charter
4	Rev. A. Kuhn.....	Wooster, Shelby, Leesville.	Charter
5	Rev. J. Livengood.....	Tiffin, Findlay	Charter
6	Rev. G. Hammer.....	Findlay, West Cairo, Upper Sandusky, Arcadia..	Charter
7	Rev. J. Crouse, D. D.....	De Kalb, Plymouth, Bucyrus, Tiffin, Tiro.....	Charter
8	Rev. Ezra Keller, D. D..	Springfield	Charter
9	Rev. R. Maize.....	Albion, Indiana	Charter
10	Rev. C. Mook.....	Bellevue	Charter
11	Rev. S. Sprecher, D. D., LL. D.	Springfield, Pres. Wittenberg College	1848
12	Rev. J. Heckenlively.....	Bucyrus	Charter
13	Rev. J. Cather.....	Defiance	1848
14	Rev. W. Wonders.....	Carey, Bellville, North Liberty	1848
15	Rev. V. Exline.....	Lima, Liberty Center.....	1848
16	Rev. E. Eastman.....	Plymouth, Ontario	Charter
17	Rev. S. Fenner.....	Mansfield, Upper Sandusky	1849
18	Rev. J. J. Hoffman.....	Ashland, Auburn, Indiana.	1849
19	Rev. J. Schauer.....	Upper Sandusky, Tiffin....	1849
20	Rev. J. B. Oliver.....	Upper Sandusky	1849

APPENDIX B

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916.

Time of Dismissal.	General Remarks.	Entered Ministry.
Died July 27, 1884.....	First president Wittenberg Synod; Re-elected in 1858.....	1830
1862; dismissed to Nor. Indiana Synod	President of Wittenberg Synod in 1849 and 1850.....	1847
1851; Regularly dismissed..	First treasurer of Wittenberg Synod, 1847 and 1848.....	1847
Died March 13, 1862.....	Treasurer Wittenberg Synod for seven years, 1849-1856.....	1836
1855; regularly dismissed..	First secretary Wittenberg Synod; president Wittenberg Synod, 1852 and 1853.....	1847
1850; dismissed to East Ohio Synod	.....	1847
Died June 17. 1888.....	Secretary Wittenberg Synod 1849 and 1850; president Wittenberg Synod 1854 and 1855; three times served as financial agent of Wittenberg College....	1847
Died December 29, 1848....	First president Wittenberg College; president Wittenberg Synod 1848	1836
Died 1851	.....	1847
1860; withdrew to Evangelical Association	.....	1847
1858; transferred to East Ohio Synod	President Wittenberg Synod, 1851	1836
1855; regularly dismissed..	Licensed and ordained.....	1848
1856; regularly dismissed..	Licensed and ordained.....	1848
1863; dropped from roll of Synod	Licensed and ordained.....	1848
1849; license not renewed.	.....	1848
1852; expelled from ministry	.....	.....
Died May 6, 1896.....	Licensed and ordained, Secretary Wittenberg Synod 1851-1852; president Wittenberg Synod 1856 and 1857.....	1849
1854; license not renewed.	Licensed	1849
1855; regularly dismissed..	.....	1849
1853; dismissed to Olive Branch Synod	.....	.....

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916—Continued

No.	Pastors.	Charges Served.	When Received.
21	Rev. I. Culler.....	New Castle, Tiffin, Spring Mills	1850
22	Rev. Morris Officer.....	Van Wert, Springfield, Secretary Board of Home and Foreign Missions...	1850
23	Rev. G. N. H. Peters....	Woodbury, Xenia, Plymouth	1850
24	Rev. J. P. Brickley.....	Bellefontaine	1850
25	Rev. G. Walker.....	Albion, Indiana	1850
26	Rev. F. R. Tobias.....	Woodbury	1850
27	Rev. H. R. Geiger, Ph. D.	Prof. Wittenberg College..	1851
28	Rev. D. Harbaugh.....	No settled pastorate.....	1851
29	Rev. H. Hassler.....	Shauck's	1851
30	Rev. J. W. Goodlin, D. D.	Woodbury, Bellefontaine, Wapakoneta, Secretary Board of Home Missions	1851
31	Rev. J. Hall.....	Delphos, New Castle, Retired in 1863.....	1852
32	Rev. A. R. Howbert, D. D.	Bucyrus, Sulphur Springs West Liberty	1852
33	Rev. D. Sprecher.....	Shelby	1852
34	Rev. S. Ritz.....	Ashland	1852
35	Rev. D. Heckenlively....	Marion	1852
36	Rev. A. J. Imhoff, D. D.	Tarlton, Findlay, Leipsic..	1852
37	Rev. A. Donaldson.....	Woodbury	1852
38	Rev. J. B. Butler.....	No pastorate	1852
39	Rev. W. Waltman.....	Lisbon, Indiana	1852
40	Rev. S. Spyker.....	Massillon, Convoy	1852

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
Died March 28, 1882.....	From English District Synod of Ohio	1844
1871; removed to Kansas..	Founder of mission work in Africa; transferred to Congregational Church	1850
Died October 7, 1909.....	Licensed and ordained, Treasurer Wittenberg Synod 1855-1858, Author of "Millenial Reign"....	1850
1852; died of Cholera.....	Licensed and ordained.....	1850
1855; regularly dismissed..	Licensed and ordained.....	1850
1852; license not renewed..	Licensed	1850
Died July 18, 1899.....	Licensed and ordained; one of founders of Wittenberg College, and professor of natural science and mathematics for 36 years..	1851
1852; removed	From English District Synod of Ohio	1851
Died August, 1854.....	.....	.....
Died August 20, 1903.....	Licensed and ordained; four years secretary Wittenberg Synod; two years president Wittenberg Synod; twelve years secretary board of home missions; founder of Lutheran Missionary Journal; secretary General Synod 1881.....	1850
1877; name dropped.....	Licensed and ordained.....	1849
Died November, 1895.....	Chaplain 84th Ohio Volunteer Infantry; president Wittenberg Synod 1867 and 1868.....	.....
1856; regularly dismissed...	Licensed and ordained.....	1852
1855; removed	From Miami Synod.....	.....
1855; dismissed irregularly.	.....	1852
1887; dismissed to Miami Synod	Licensed and ordained; president Wittenberg Synod 1860....	1852
1856; license not renewed.	Licensed	1852
1853; dismissed to the Miami Synod	.....	1852
1856; dismissed to North-Indiana Synod	Licensed and ordained.....	1852
1856; dismissed regularly..	Licensed and ordained.....	1852

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916—Continued

No.	Pastors.	Charges Served.	When Received.
41	Rev. A. A. Davis.....	No regular charge.....	1852
42	Rev. W. A. G. Emerson.	Mt. Zion (Lucas).....	1854
43	Rev. D. Summers.....	Plymouth, Shelby	1855
44	Rev. A. F. Hills.....	Crestline, Wapakoneta	1855
45	Rev. A. J. Weddell.....	First Church, Springfield.	1855
46	Rev. Thomas Hill.....	Tiffin, Crestline	1856
47	Rev. J. G. Beckley.....	Upper Sandusky	1856
48	Rev. A. R. Brown.....	Woodbury, Shelby, Pleasant Valley Charge.....	1856
49	Rev. A. B. Kirtland.....	Upper Sandusky, Crestline	1858
50	Rev. W. C. Hauer.....	Vanlue, Carey, Arcadia....	1858
51	Rev. A. Myers.....	Tarlton, Retired	1858
52	Rev. Ananias S. Miller...	North Liberty	1858
53	Rev. G. W. Settlemeyer.	No regular pastorate.....	1858
54	Rev. S. McReynolds.....	Ashland	1859
55	Rev. J. H. Heck.....	Springfield	1859
56	Rev. A. F. McConoughy.	Arcadia	1859
57	Rev. C. Wolff.....	No regular pastorate.....	1859
58	Rev. J. Selmser.....	Plymouth	1860
59	Rev. J. F. Reinmund, D. D.	Bellefontaine, Tiffin	1860
60	Rev. T. W. Sargent.....	Union Church, Williams County, O.	1860

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1856; license not renewed.	.....	.....
1859; dismissed to East Ohio Synod	From English Synod of Ohio....	.....
1899; retired; died February 27, 1911.....	Secretary Wittenberg Synod 1858; president Wittenberg Synod 1864 and 1865; president Wittenberg Synod 1881 and 1882....	1852
Died in 1859.....	Secretary of Wittenberg Synod in 1856	1849
1857; dismissed regularly to the Synod of Ohio..	From District Synod of Ohio.....	.....
March 30, 1892; dismissed to Marion Presbytery. Presbyterian Church.....	Licensed and ordained.....	1856
Removed to East Ohio Synod in 1858.....	Licensed and ordained.....	1855
1862; entered Federal Army as Chaplain.....	Licensed and ordained.....	1855
Name dropped from roll in 1879.....	Secretary Wittenberg Synod in 1867; retired in 1863, later became editor of "Nevada Enterprise"	1857
June, 1867; dismissed to Miami Synod	Secretary Wittenberg Synod in 1860 and again in 1864.....	1846
Died April 12, 1885.....	Licensed and ordained.....	1857
Dismissed to East Ohio Synod in 1859.....	Licensed and ordained.....	1856
1859; dismissed to the Central Pennsylvania Synod	From Allegheny Synod; ordained.	1858
January, 1861; dismissed to East Ohio Synod.....	.....	.....
1861; dismissed to the East Pennsylvania Synod.....	From New York Ministerium; Secretary Wittenberg Synod in 1859	.....
Died in 1864 from wounds received at Atlanta, Ga.	Licensed and ordained; served as hospital nurse in the Army of the Cumberland.....	1859
Name dropped	Removed to Indiana.....	1859
1865, dismissed to the Hartwick Synod, N. Y.	From Hartwick Synod, New York	.....
1872; dismissed to the East Pennsylvania Synod:.....	From Miami Synod.....	1853
1862; dismissed to the Northern Indiana Synod.	From Olive Branch Synod.....	.....

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
61	Rev. Isaac Sprecher.....	Professor in Wittenberg College	1860
62	Rev. C. A. Gelwicks.....	West Liberty	1860
63	Rev. M. J. Stover.....	Galion	1861
64	Rev. W. C. Barnett.....	Bellefontaine, (Supply), Wapakoneta	1861
65	Rev. D. I. Foust.....	Woodbury, Crestline, Shelby	1862
66	Rev. J. B. Helwig, D. D.	Sulphur Springs, Springfield	1862
67	Rev. L. Weishaupt.....	West Jefferson	1862
68	Rev. T. T. Titus.....	Springfield	1863
69	Rev. I. K. Funk, D. D., LL. D.	Carey	1863
70	Rev. M. W. Hamma, D. D., LL. D.	Bucyrus, First Church, Springfield	1864
71	Rev. M. J. Firey, D. D..	First Church, Mansfield, First Church, Springfield	1864
72	Rev. J. G. Harris.....	No regular pastorate.....	1864

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1866; dismissed to the Northern Indiana Synod.	Licensed and ordained; secretary Wittenberg Synod in 1862 and 1863	1860
1863; dismissed to the West Pa. Synod.	Secretary Wittenberg Synod in 1861	1858
1863; dismissed to the Hartwick Synod.	From East Pa. Synod.	
1866; name stricken from roll of Synod on account of insubordination.	From Miami Synod.	1849
February, 1883; died in wreck on Big Four Railroad between Crestline and Galion	From Central Pa. Synod.	1860
1891; dismissed to the Bellefontaine Presbytery of the Presbyterian Church	Licensed and ordained; president Wittenberg Synod in 1890; president Wittenberg College 1874 to 1882.	1862
Removed irregularly to Pennsylvania	Licensed and ordained.	1861
1867; dismissed to the Maryland Synod	Secretary Wittenberg Synod in 1865; president Wittenberg Synod in 1866.	1855
1865; dismissed to the Synod of New York and New Jersey	From Synod of Kentucky; senior member of firm of Funk & Wagnalls, publishers; editor of Standard Dictionary	1861
1878; dismissed to the Synod of New York and New Jersey	President Wittenberg Synod in 1871; later patron of Wittenberg Theological Seminary, now Hamma Divinity School.	1862
1907; dismissed to the Synod of Kansas.	Licensed and ordained; author of "Infant Salvation"	1863
Died September 14, 1900.		1841

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
73	Rev. D. W. Smith. D. D.	Wapakoneta, First Church Mansfield, First Church, Springfield, St. Luke's, Mansfield	1864
74	Rev. H. L. Wiles, D. D..	Mt. Zion (Lucas), First Church, Mansfield	1864
75	Rev. G. W. Halderman, D. D.	Van Wert, (Supply), Sulphur Springs	1865
76	Rev. Melancthon Ort	Townsend, Sulphur Springs	1865
77	Rev. T. Atkinson	No regular pastorate	1865
78	Rev. W. W. Criley. D. D.	Tiffin, Findlay	1865
79	Rev. J. O. Hough	Plymouth	1865
80	Rev. S. A Ort, D. D., LL. D.	Findlay, Professor in Wittenberg College, President of Wittenberg College	1865
81	Rev. J. W. Elser	Liberty Corners	1866
82	Rev. W. J. Sloan	Upper Sandusky	1866
83	Rev. L. M. Kuhns, D. D.	Bellefontaine	1866
84	Rev. J. H. Brown	Bucyrus Charge	1867
85	Rev. D. S. Truckenmiller	Republic, Carey, Woodbury	1867
86	Rev. H. B. Belmer, D. D.	Findlay, Upper Sandusky	1867
87	Rev. J. W. Henderson	Carey, Tiffin	1867
88	Rev. B. F. Prince, Ph. D.	Professor in Wittenberg College	1867
89	Rev. I. Hough	Arcadia	1868

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
Died May 3, 1893.....	From Miami Synod; president of Wittenberg Synod in 1878 and 1879	1864
Died Sept. 4, 1902.....	Licensed and ordained; secretary Wittenberg Synod 1868 and 1869; President Wittenberg Synod 1888 and 1889.....	1864
1867; dismissed to the East Pennsylvania Synod	From Northern Indiana Synod...	1864
1867; dismissed to Hartwick Synod, New York..	From Miami Synod.....	1864
1865; dismissed to the East Pennsylvania Synod.....	Licensed	1864
1891; dismissed to the East Ohio Synod	Licensed and ordained.....	1865
1868; dismissed to the Miami Synod	From Synod of Iowa; secretary of Wittenberg Synod in 1866...	1862
1874; dismissed to the Olive Branch Synod.....	Licensed and ordained; secretary Wittenberg Synod 1870-1875; secretary General Synod 1873-1877; president General Synod 1877-1879	1865
1867; dismissed to the Northern Illinois Synod.	Licensed	1866
1867; dismissed to the East Ohio Synod	From East Ohio Synod.....	.....
1869; dismissed to the East Ohio Synod	From Pittsburg Synod.....	1852
1871; dismissed to the Central Pa. Synod.....	From the East Ohio Synod; president Wittenberg Synod 1869 and 1870	1854
Died January 21, 1877.....	From East Pa. Synod.....	1859
1883; dismissed to the Kansas Synod	From Miami Synod.....	1867
Name dropped in 1870.....	From Northern Indiana Synod...	1865
1879; dismissed to Olive Branch Synod	Licensed and ordained.....	1867
Died June, 1872.....	Licensed and ordained.....	1868

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
90	Rev. J. F. Shearer.....	Shelby, Bellefontaine	1868
91	Rev. M. L. Wilhelm.....	Plymouth, Shelby	1868
92	Rev. C. Lepley.....	No pastorate	1868
93	Rev. J. M. Emerson.....	Emanuel - Pleasant Valley Pastorate	1869
94	Rev. H. Wells.....	Van Wert	1869
95	Rev. E. W. Souders.....	Woodbury, Galion	1869
96	Rev. Charles Flickinger.	No pastorate	1869
97	Rev. D. W. Kinsel.....	Findlay, Supply Pastor....	1869
98	Rev. H. S. Cook.....	No pastorate	1869
99	Rev. I. N. Kieffer.....	No pastorate	1869
100	Rev. S. F. Breckenridge, D. D.	Bellefontaine, Plymouth, Professor in Wittenberg College	1869
101	Rev. D. A. Kuhn.....	Nevada, Wapakoneta	1870
102	Rev. J. B. Baltzly, D. D.	Bucyrus	1870
103	Rev. P. S. Hooper.....	Findlay	1870
104	Rev. Geo. Sinsabaugh....	Spring Mills Charge.....	1870
105	Rev. J. K. Eckman.....	Republic, Arcadia	1870
106	Rev. W. M. Gilbreath....	Woodbury	1870
107	Rev. J. F. Hershiser, D. D.	Spring Mills Charge, Bellville	1871

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1876; dismissed to Allegheny Synod	From East Ohio Synod	1865
1897; dismissed to the East Ohio Synod	From Miami Synod	1865
1869; dismissed to West Pa. Synod	From Maryland Synod	1839
Deposed from the ministry in 1871	From Central Pa. Synod	1865
1871; dismissed to Northern Indiana Synod	From Northern Indiana Synod	1847
1881; dismissed to the Synod of Central Illinois	From Miami Synod	1866
1869; dismissed to East Pa. Synod	Licensed	1869
Died February, 1870		1854
1869; dismissed to Iowa Synod	Licensed by West Pa. Synod; ordained by Wittenberg Synod.	1869
1869; dismissed to East Ohio Synod	Licensed	1869
Died November 11, 1907	From Pittsburg Synod; principal Mendota Female Seminary; principal Leechburg Female Seminary; professor of mathematics Wittenberg College; professor Hebrew and Old Testament Theology Wittenberg Seminary, president General Synod in 1899	1861
1881; dismissed to Olive Branch Synod	From Melancthon Synod	1865
1876; dismissed to Northern Indiana Synod	From Central Pa. Synod; pres. Wittenberg Synod 1872 and 1873	1853
1871; dismissed to Allegheny Synod	From East Ohio Synod	1862
1872; dismissed to Miami Synod	From East Ohio Synod	1852
1872; dismissed to Kansas Synod	Licensed and ordained	1868
1874; dismissed to East Ohio Synod	From East Ohio Synod	1849
1905; dismissed to East Ohio Synod	Licensed and ordained	1871

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
108	Rev. A. M. Geiger, D. D.	Van Wert, Leipsic.....	1871
109	Rev. H. B. Miller, Ph. D.	Galion, Lucas	1871
110	Rev. I. J. Delo.....	Sulphur Springs, Carey, Mt. Zion (Lucas).....	1872
111	Rev. E. H. Martin.....	No pastorate	1872
112	Rev. J. M. Dustman.....	Mt. Zion West, Carey, Bluffton, Upper Sandusky	1872
113	Rev. F. A. Matthis.....	West Cairo, Bryan, Republic, New Knoxville...	1872
114	Rev. T. F. Dornblaser, D. D.	Lucas, Bucyrus	1872
115	Rev. C. S. Ernsberger, D. D.	Wapakoneta, Lucas, Galion, Leipsic, Upper Sandusky, Tiro	1872
116	Rev. J. H. Culler, D. D.	West Jefferson, Bucyrus, Wapakoneta, West Liberty	1872
117	Rev. H. K. Fenner, D. D.	Crestline	1872
118	Rev. G. W. Miller, D. D.	First Church, Findlay, Plymouth	1872
119	Rev. S. S. Waltz, D. D.	No pastorate	1873

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1881; dismissed to East Ohio Synod	Supt. public schools at Van Wert 1878 and 1879.....	1857
1883; dismissed to East Ohio Synod	From East Ohio Synod; transferred to Presbyterian Church.	1868
1875; accepted financial agency of Lutheran Publication Society.....	From Pittsburg Synod.....	1854
1873; dismissed to Hartwick Seminary	Licensed in 1872.....	1872
1891; dismissed to Northern Indiana Synod.....	Licensed Northern Indiana Synod; ordained by Wittenberg Synod	1871
1895; dismissed to Northern Illinois Synod	Licensed and ordained.....	1872
1896; dismissed to Northern Illinois Synod.....	Licensed and ordained; author of "Saber Strokes of the Civil War"	1872
.....	Licensed and ordained; secretary Wittenberg Synod 1879-1884; president Wittenberg Synod 1884 and 1885; synodical missionary 1891 and 1892, field secretary Wittenberg College 1910, historian Wittenberg Synod 1916	1872
.....	Licensed and ordained; secretary Wittenberg Synod 1875 to 1879; president Wittenberg Synod 1902 and 1903.....	1872
1878; dismissed to Olive Branch Synod	Licensed and ordained; secretary General Synod 1903-1907; president General Synod 1909.....	1872
1884; dismissed to Synod of New York and New Jersey	Licensed and ordained.....	1872
1874; dismissed to Northern Illinois Synod.....	Licensed and ordained.....	1873

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
120	Rev. Jacob Steck, D. D..	Tiffin, First Church, Springfield	1873
121	Rev. A. J. Kissell.....	Sulphur Springs	1874
122	Rev. J. W. Ryder.....	Republic, West Liberty...	1874
123	Rev. W. H. Singley, D. D.	Bellefontaine, Shelby	1874
124	Rev. R. H. Nye.....	Arcadia	1874
125	Rev. M. G. Earhart.....	Lucas	1874
126	Rev. E. K. Baker.....	West Cairo, Bluffton, Republic, North Robinson, North Mansfield	1874
127	Rev. G. H. Slaybaugh....	Mt. Zion (Lucas).....	1874
128	Rev. J. H. Stough, Ph. D.	Plymouth	1875
129	Rev. E. W. Shanibarger.	Convoy, North Robinson..	1875
130	Rev. J. T. Gladhill.....	Convoy	1875
131	Rev. G. M. Heindel, D. D.	Bellville	1876
132	Rev. A. Leathers.....	Mt. Zion (West).....	1876
133	Rev. C. S. Sprecher.....	Findlay	1877
134	Rev. J. W. Kimmel.....	Arcadia	1877
135	Rev. J. M. Cromer, D. D.	West Liberty	1877
136	Rev. Jno. A. Hall, D. D.	Mt. Zion (Lucas), Plymouth, 1907 Retired.....	1877
137	Rev. W. H. Dolbeer, D. D.	Leipsic, Sulphur Springs, West Liberty, Perrysville, Lucas, Nevada....	1877

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916—Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1877; dismissed to East Ohio Synod	President Wittenberg Synod in 1874 and 1875	1853
1878; dismissed to Kansas Synod	Licensed and ordained	1874
1893; name dropped	Licensed and ordained	1874
Died December 28, 1914	Licensed and ordained; editor "Wittenberger," editor "Lutheran Evangelist," founder of "Sunshine and Shadow," in part founder of "Lutheran World"	1874
1883; dismissed to Lima Presbytery	Licensed and ordained	1874
1877; dismissed to Pittsburg Synod	From Central Pa. Synod	.....
1891; dismissed to East Ohio Synod	From Synod of Northern Indiana	1874
1878; dismissed to Pittsburg Synod	Licensed and ordained	1874
1877; dismissed to Iowa Synod	Later, professor of languages in Midland College	1872
1877; license not renewed	Licensed	1874
1878; dismissed to Susquehanna Synod	From Synod of Northern Illinois	.....
1881; dismissed to East Ohio Synod	Licensed and ordained	1876
1898; dismissed to Northern Indiana Synod	.....	1869
1880; name dropped	From Olive Branch Synod	1868
1879; dismissed to the Synod of Nebraska	Licensed and ordained	1877
1878; dismissed to Central Illinois Synod	Licensed and ordained	1877
.....	Licensed and ordained; author of "Glimpses in Great Fields," "The Sacramental Presence," "Little Ones Which Believe," "The Nature of God"	1877
1902; dismissed to Central Pa. Synod	Licensed and ordained; author of "The Benediction"	1877

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
138	Rev. James Williams.....	No pastorate	1877
139	Rev. A. H. Studebaker, D. D.	Bucyrus	1877
140	Rev. B. F. Crouse.....	Crestline	1878
141	Rev. J. N. Morris.....	Sulphur Springs, Bucyrus (Supply)	1878
142	Rev. H. Knodle.....	Convoy, Nevada, Retired 1898	1878
143	Rev. D. L. McKenzie....	Van Wert	1878
144	Rev. P. A. Heilman.....	No pastorate	1878
145	Rev. Robert Atkin.....	Leipsic, Convoy	1879
146	Rev. E. K. Bell, D. D....	West Liberty, Findlay (First Church), Mansfield (St. Luke's).....	1879
147	Rev. G. E. Harsh.....	Bluffton	1879
148	Rev. T. A. Himes, D. D.	Leipsic	1879
149	Rev. E. M. Hubler.....	No pastorate	1879
150	Rev. R. F. Hassinger.....	No pastorate	1879
151	Rev. H. A. Ott, D. D....	No pastorate	1880
152	Rev. J. H. Summers.....	No pastorate	1880
153	Rev. F. M. Porch, D. D.	Van Wert	1880
154	Rev. M. L. Smith.....	West Jefferson, Sulphur Springs, Arcadia	1880
155	Rev. A. Z. Thomas.....	Crestline, Perrysville	1881
156	Rev. R. P. Reddick.....	Spring Mills	1881
157	Rev. D. H. Bauslin. D. D.	Bucyrus, Second Church, Springfield	1881

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1893; name dropped.....	.....	.....
1881; dismissed to East Pa. Synod	Licensed in 1872 and dismissed to Northern Indiana Synod; received from Northern Indiana Synod in 1877.....	1872
1880; dismissed to Central Illinois Synod.....	From East Ohio Synod.....	1867
1881; dismissed to Miami Synod	From Northern Indiana Synod....	.....
Died August 26, 1907.....	From Maryland Synod.....	1860
1882; dismissed to Synod of New York and New Jersey	From Maryland Synod.....	.....
1878; dismissed to Susquehanna Synod	Licensed and ordained.....	1879
1896; dismissed to Northern Indiana Synod.....	Licensed and dismissed to Iowa Synod; returned in 1882.....	1879
1899; dismissed to Maryland Synod	Licensed and ordained.....	1879
1883; dismissed to Susquehanna Synod	Licensed and ordained.....	1879
1894; dismissed to Olive Branch Synod	Licensed and dismissed to Northern Indiana Synod; returned in 1891	1879
1879; dismissed to Northern Indiana Synod.....	Licensed	1879
1881; dismissed to Synod of Kansas	Licensed and ordained.....	1879
1881; dismissed to Miami Synod	Licensed	1880
1882; dismissed to East Ohio Synod	Licensed and ordained.....	1880
1887; dismissed to Kansas Synod	Licensed by Wittenberg Synod; ordained by Miami Synod.....	1880
1891; dismissed to Synod of Northern Indiana.....	From Pittsburg Synod.....	1876
1884; dismissed to East Ohio Synod	From West Pa. Synod.....	1870
Died September, 1884.....	From East Ohio Synod.....	.....
1895; dismissed to East Ohio Synod	From Miami Synod; professor and dean of Hamma Divinity School	1878

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
158	Rev. S. P. Fryberger.....	North Robinson	1881
159	Rev. J. A. Dunlap, Ph. D.	West Jefferson, Lucas, Spring Mills	1882
160	Rev. A. C. Martin.....	Convoy, Arcadia, Bluffton.	1882
161	Rev. C. H. Rockey.....	Crestline	1882
162	Rev. A. E. Wagner.....	Wapakoneta, Second Ch., Springfield	1882
163	Rev. G. M. Grau, D. D..	Bluffton, Wapakoneta, Mt. Zion (Lucas), Bucyrus, Tiro, McClure	1883
164	Rev. J. W. Kapp, D. D..	Bellville	1883
165	Rev. J. E. Lerch.....	Bryan, Shelby	1883
166	Rev. E. C. Jessup.....	West Liberty, Bluffton....	1884
167	Rev. M. L. Kunkelman..	Mt. Zion (Lucas), Shelby.	1884
168	Rev. S. P. Snyder.....	Mt. Zion (West), Retired in 1888	1884
169	Rev. J. R. Sikes.....	Perrysville	1884
170	Rev. H. B. Winton.....	Spring Mills	1884
171	Rev. S. B. Hyman.....	Arcadia	1884
172	Rev. J. W. Byers, Ph. D.	Upper Sandusky, Nevada, Retired in 1901.....	1884
173	Rev. D. F. Kain.....	West Jefferson	1885
174	Rev. W. J. Funkey.....	Leipsic	1885
175	Rev. W. M. Smith.....	Findlay	1885
176	Rev. D. J. Mitterling...	Lucas	1885
177	Rev. S. E. Greenawalt, D. D.	Sulphur Springs (Supply), Findlay, Bellefontaine....	1885

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1885; dismissed to Northern Indiana Synod.....	From U. B. Church.....	.....
1889; dismissed to Maryland Synod	From Northern Indiana Synod...	.....
1894; dismissed to East Ohio Synod	Licensed and dismissed to Olive Branch Synod; returned to Wittenberg Synod in 1886.....	1882
1885; dismissed to Northern Indiana Synod.....	Licensed and ordained.....	1882
1885; name dropped.....	From East Ohio Synod.....	1881
.....	1914; retired	1876
1885; dismissed to Olive Branch Synod	From East Ohio Synod.....	1878
1890; dismissed to East Ohio Synod	From Olive Branch Synod.....	.....
1888; name dropped.....	Ordained	1884
1888; dismissed to Nebraska Synod	From Central Illinois Synod.....	1866
Died December 6, 1895....	From Northern Indiana Synod....	1849
Died at Gibsonville, N. C., January 21, 1895.....	From East Ohio Synod.....	1860
1885; dismissed to East Ohio Synod	From Allegheny Synod.....	.....
1884; removed irregularly..	From Olive Branch Synod.....	.....
.....	From West Pa. Synod.....	1883
1886; dismissed to Northern Indiana Synod.....	From Northern Indiana Synod....	.....
1888; dismissed to Northern Indiana Synod.....	From Miami Synod.....	.....
1887; dismissed to the Northern Illinois Synod.	From Northern Indiana Synod....	1877
1891; deposed	From East Ohio Synod.....	1882
1908; dismissed to Miami Synod	Licensed by Wittenberg Synod; ordained by Miami Synod; secretary Wittenberg Synod 1893 and 1895; president Wittenberg Synod 1896 and 1897; Prof. of Bible, Wittenberg College 1916.	1885

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
178	Rev. A. Shafer.....	West Liberty, Upper Sandusky, Leipsic	1885
179	Rev. S. Schwarm, D. D..	Tiffin	1885
180	Rev. J. F. Sponseller....	Bellville	1885
181	Rev. H. C. Stuckenberg..	Bryan, Trinity of Findlay, Ohio City	1886
182	Rev. A. C. Miller, Ph. D.	Wapakoneta, Lima, Plymouth, Mansfield (St. Matthew's)	1886
183	Rev. E. Minter.....	Sulphur Springs, Arcadia, Bluffton, North Baltimore	1886
184	Rev. L. A. Gotwald, D. D.	Second Church, Springfield, Prof. Practical Theology, Hamma Divinity School	1886
185	Rev. Edwin S. Hoffman.	West Jefferson	1886
186	Rev. S. G. Dornblaser, D. D.	Woodbury, Bucyrus	1887
187	Rev. W. H. Lilly.....	Van Wert	1887
188	Rev. Geo. A. Lee, M. D.	West Jefferson, North Mansfield, Retired in 1894	1887
189	Rev. E. E. Baker.....	No pastorate	1887
190	Rev. S. S. Kauffman, D. D.	Bellville, Findlay, 1st Church	1888
191	Rev. E. D. Smith, Ph. D.	Plymouth	1888
192	Rev. A. J. Douglass.....	Carey	1888
193	Rev. J. F. F. Kayhoe.....	Upper Sandusky, Bryan...	1889
194	Rev. F. B. Heibert.....	Mt. Zion (Lucas), Carey, Plymouth	1889
195	Rev. W. G. Smith.....	Mt. Zion (Lucas).....	1890

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1891; deposed	Licensed and ordained.....	1885
1894; dismissed to Pittsburg Synod	From East Ohio Synod; secretary Wittenberg Synod 1888-90; president Wittenberg Synod 1893	1877
1889; name dropped	From East Ohio Synod.....	.....
.....	From Miami Synod.....	1881
....	From East Ohio Synod.....	1880
1906; dismissed to Olive Branch Synod	From East Ohio Synod.....	.....
1889; transferred to Northern Indiana Synod.....	From West Pa. Synod.....	.....
1887; removed irregularly..	From Northern Illinois Synod....	.....
.....	Licentiate from Central Penna. Synod; ordained; president Wittenberg Synod 1915 and 1916....	1887
Died at Van Wert September 6, 189?.....	Superintendent public schools at Van Wert 1890-1892.....	1874
Died March 14, 1913.....	From Virginia Synod.....	1872
1887; dismissed to Miami Synod	Licensed	1887
1907; dismissed to Northern Illinois Synod.....	From East Ohio Synod.....	1886
1893; dismissed to Cincinnati Conference Methodist Episcopal Church....	From Miami Synod.....	.....
1890; dismissed to Northern Indiana Synod.....	From Northern Indiana Synod....	.....
1897; dismissed to Northern Indiana Synod.....	From Central Illinois Synod.....	.....
1914; dismissed to Central Illinois Synod	Licensed and ordained; secretary Wittenberg Synod in 1898 and 1899	1889
1893; dismissed to Lima Presbytery	Licentiate from Miami Synod; ordained by Wittenberg Synod..	1890

PASTORS OF WITTENBERG SYNOD FROM 1847 TO 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
196	Rev. Geo. S. Diven.....	Carey	1890
197	Rev. H. H. Hall, D. D...	Van Wert	1891
198	Rev. J. K. Argo.....	Galion	1891
199	Rev. M. L. Exline.....	Arcadia, Montpelier	1891
200	Rev. John Farrow	Convoy, Lucas	1891
201	Rev. A. E. Gaff.....	Tiro, Sulphur Springs....	1891
202	Rev. Jabez Shafer.....	Lucas, North Robinson....	1891
203	Rev. D. Upton Bair.....	Bluffton	1891
204	Rev. S. S. Adams.....	Wapakoneta, Bellefontaine.	1891
205	Rev. E. F. Dickey.....	Montpelier	1892
206	Rev. S. P. Kieffer.....	North Robinson, Mt. Zion (Lucas), McComb	1892
207	Rev. E. W. Simon, D. D.	First Church, Springfield..	1892
208	Rev. J. N. Barnett.....	Bellville, Continental, Retired 1895	1893
209	Rev. W. E. Hull.....	Bellefontaine	1893
210	Rev. F. E. Leamer.....	Findlay (Trinity), Toledo.	1893
211	Rev. D. P. Heltzel.....	No pastorate	1893
212	Rev. N. J. Hadley.....	West Liberty, Galion.....	1893
213	Rev. H. M. Leech.....	No pastorate ..... / Arcadia	1893 / 1900
214	Rev. Geo. H. Reen.....	Mansfield (St. Luke's)....	1893
215	Rev. W. G. Slonaker.....	Republic	1893
216	Rev. G. C. Smith.....	West Liberty..... / Plymouth	1893 / 1915
217	Rev. J. H. Crouse.....	Montpelier	1893

PASTORS OF WITTENBERG SYNOD FROM 1847 TO 1916—Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1891; dismissed to Synod of Nebraska	From New York and New Jersey Synod	
1895; dismissed to Central Illinois Synod	Licensed and dismissed to Kansas Synod	1868
1894; dismissed to Marion Presbytery	From Methodist Episcopal Church.	1884
1893; dismissed to Central Illinois Synod		
1898; dismissed to Maumee Presbytery	From Methodist Protestant Ch. on examination	
1895; dismissed to Northern Indiana Synod	From U. B. Church on examination	
1894; dismissed to Northern Indiana Synod	From Northern Indiana Synod	
1893; dismissed to Northern Indiana Synod	Licensed and ordained	1891
1901; demitted the ministry; in business	From East Ohio Synod	
1893; dismissed to Miami Synod	From Evangelical Association	
1907; dismissed to East Ohio Synod	From East Ohio Synod	
1899; dismissed to Rocky Mountain Synod	From East Ohio Synod	1887
Died at Winfred, S. D., in 1913	From Northern Indiana Synod	
1897; dismissed to Protestant Episcopal Church	From Hartwick Synod	
1913; dismissed to Miami Synod	From Miami Synod; first statistical secretary	
1895; dismissed to Olive Branch Synod	Licensed and ordained	1893
1903; dismissed to East Ohio Synod	Licensed and ordained	1893
1894; dismissed to Miami Synod. 1902; dismissed to Pittsburg Synod	Licensed	1893
1898; dismissed to East Pa. Synod	From Central Pa. Synod	
1896; withdrew irregularly.	From Pittsburg Synod	
1894; dismissed to East Ohio Synod		1893
1898; dismissed to Northern Indiana Synod	From Northern Indiana Synod	

PASTORS OF WITTENBERG SYNOD FROM 1847 TO 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
218	Rev. G. W. Getter.....	No pastorate	1894
219	Rev. O. C. Kramer.....	Perrysville, Lima, Findlay (Trinity)	1894
220	Rev. E. C. Dinwiddie....	No pastorate. National Legislative Superintendent of the Anti-Saloon League	1894
221	Rev. Elias A. Best.....	North Mansfield, Retired in 1898	1894
222	Rev. C. E. Rice, D. D....	{ No pastorate	1894
		{ Bellefontaine	1909
223	Rev. E. H. Dornblaser, D. D.	Second Church, Springfield	1894
224	Rev. I. J. Miller.....	Lima, Retired in 1902.....	1894
225	Rev. E. Ortlepp, D. D...	Greenville	1894
226	Rev. M. Colver.....	Galion	1895
227	Rev. H. S. Lawrence, D. D.	Van Wert	1895
228	Rev. W. H. Shrock.....	N. Robinson	1895
229	Rev. Julius Paetznick, Ph. D.	New Knoxville (Supply)..	1895
230	Rev. Geo. S. Murphy.....	Mt. Zion (Lucas).....	1895
231	Rev. A. K. Felton.....	Upper Sandusky, Lucas...	1895
232	Rev. F. L. Sigmund, D. D.	Tiffin	1895
233	Rev. W. F. Barnett.....	Bellville	1895
234	Rev. Geo. S. Bright.....	{ No pastorate.....	1895
		{ Shelby, Mt. Zion (Lucas)	1901
235	Rev. W. C. B. Harris....	No pastorate	1896
236	Rev. L. A. Bush.....	No pastorate	1896
237	Rev. F. C. Longaker.....	Continental	1896
238	Rev. H. Allen Leader....	{ No pastorate	1896
		{ Convoy	1914

PASTORS OF WITTENBERG SYNOD FROM 1847 TO 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1896; dismissed to Northern Indiana Synod.....	Licensed and ordained.....	1894
1908; dismissed to East Ohio Synod	Licensed and ordained.....	1894
.....	Licensed and ordained.....	1894
.....	From Miami Synod	1877
1895; dismissed to East Ohio Synod	Licensed and ordained.....	1894
.....	From Pittsburg Synod.....	1878
.....	From East Ohio Synod.....	1876
1896; dismissed to Wartburg Synod	From Wartburg Synod.....	.....
1898; dismissed to Iowa Synod	From Northern Illinois Synod.....	.....
1900; dismissed to Miami Synod	From Northern Indiana Synod.....	.....
1899; dismissed to Northern Indiana Synod.....	From Synod of Northern Indiana.	1895
1896; dismissed to Kansas Synod	Licensed	.....
1906; dismissed to Kansas Synod	Licensed	1895
1900; dismissed to East Ohio Synod	From East Ohio Synod.....	.....
1899; dismissed to Central Illinois Synod	From Miami Synod; Superintendent Lutheran Publication Society	.....
1898; dismissed to Hartwick Synod	.....	1891
1896; dismissed to Central Pa. Synod	Licensed	1895
1896; dismissed to East Ohio Synod	Licensed and ordained.....	1896
1897; dismissed to East Ohio Synod	Licensed	1896
1897; dismissed to Miami Synod	Licensed and ordained.....	1896
1897; dismissed to Olive Branch Synod	Licensed; from Northern Indiana Synod	1896

PASTORS OF WITTENBERG SYNOD FROM 1847 TO 1916—Continued

No.	Pastors.	Charges Served.	When Received.
239	Rev. A. K. Mumma.....	North Mansfield.....	1896
240	Rev. Frank Petticrew.....	No pastorate	1896
241	Rev. M. F. Rinker.....	McComb	1896
242	Rev. H. C. Hadley.....	Ohio City.....	1897
243	Rev. N. J. Myers.....	Bryan	1897
244	Rev. W. F. Rangeler.....	Wapakoneta, Leipsic.....	1897
245	Rev. H. B. Shank.....	Crestline	1897
246	Rev. B. B. Uhl.....	North Baltimore, Mansfield (St. Mark's), W. Toledo.	1897
247	Rev. B. W. Zeigler.....	No Pastorate	1897
248	Rev. H. B. Schroeder....	Continental	1898
249	Rev. W. M. Habey.....	Bryan, Superintendent Oesterlen Orphans' Home	1898
250	Rev. A. A. Hundley, D. D.	Bellville, Galion, Findlay (Trinity)	1898
251	Rev. A. J. Houk.....	West Liberty, North Robinson, Convoy, Perrysville, North Mansfield....	1898
252	Rev. J. B. Grove.....	Tiro	1899
253	Rev. H. G. Snyder.....	Tiffin	1899
254	Rev. S. J. Taylor.....	Carey	1899
255	Rev. J. A. West.....	Convoy, Montpelier.....	1899
256	Rev. C. E. Frantz.....	No pastorate	1899
		Tiffin	1912
257	Rev. C. E. Berkey.....	No pastorate	1899
		Tiro, Upper Sandusky....	1903
258	Rev. W. I. Guss.....	No pastorate	1899
259	Rev. Thos. B. Hersch....	No pastorate	1899
260	Rev. D. Burt Smith.....	No pastorate	1899
261	Rev. H. B. Ernsberger...	No pastorate	1900
262	Rev. S. L. Hershiser.....	No pastorate	1900
263	Rev. J. E. Hummon.....	No pastorate	1900

PASTORS OF WITTENBERG SYNOD FROM 1847 TO 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1900; dismissed to Northern Indiana Synod.....	From Miami Synod.....	.....
1900; dismissed to Kansas Synod	Licensed and ordained.....	1896
1897; dismissed to Olive Branch Synod	From East Ohio Synod.....	.....
1902; dismissed to East Ohio Synod	Licensed and ordained.....	1897
1897; dismissed to East Ohio Synod	From East Ohio Synod.....	.....
1903; dismissed to Miami Synod	Licensed and ordained.....	1897
1902; dismissed to Miami Synod	From Miami Synod.....	.....
.....	Licensed and ordained.....	1897
1899; dismissed to East Ohio Synod	Licensed and ordained.....	1897
1899; dismissed to West Pa. Synod	From East Ohio Synod.....	.....
1902; transferred to Synod of Northern Indiana.....	From Northern Illinois Synod....	.....
.....	From Northern Indiana Synod...	1891
.....	From East Ohio Synod.....	1889
1906; dismissed to Kansas Synod	From Miami Synod.....	.....
1911; dismissed to Pittsburg Synod	From East Pa. Synod; statistical secretary 1902-1905	.....
1905; dismissed to Susquehanna Synod	From Allegheny Synod.....	.....
.....	From East Ohio Synod.....	.....
1900; dismissed to Northern Indiana Synod.....	Licensed and ordained; secretary Wittenberg Synod 1914 and 1915.	1899
1901; dismissed to Pittsburg Synod	Licensed and ordained; from Allegheny Synod	1899
1899; dismissed to Olive Branch Synod	Licensed	1899
1899; dismissed to Iowa Synod	Licensed	1899
1899; dismissed to Iowa Synod	Licensed	1899
1902; dismissed to East Ohio Synod	Licensed and ordained.....	1900
1902; dismissed to Pittsburg Synod	Licensed and ordained.....	1900
1902; dismissed to Iowa Synod	Licensed and ordained.....	1900

PASTORS OF WITTENBERG SYNOD FROM 1847 TO 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
264	Rev. O. D. Baltzly, Ph. D.	Mansfield (St. Luke's)	1900
265	Rev. G. B. Weaver	North Robinson	1900
266	Rev. I. D. Worman	Van Wert	1900
267	Rev. G. Z. Cochel	North Mansfield, Lucas, retired in 1914	1900
268	Rev. J. M. Ruthrauff. D. D.	President Wittenberg College	1900
269	Rev. C. E. Gardner, D. D.	Bucyrus, Springfield, 1st Church	1901
270	Rev. P. L. Miller	Lucas	1901
270	Rev. Ira G. Briner	Bluffton	1901
271	Rev. D. R. Huber	Findlay (Trinity)	1901
272	Rev. Oliver McWilliams.	Woodbury	1902
273	Rev. C. A. Wilson, Ph. D.	No pastorate	1902
274	Rev. S. A. Zimbeck	Convoy	1902
275	Rev. G. W. W. Amick	Nevada	1902
276	Rev. R. A. Halverstadt.	Crestline, North Mansfield	1902
277	Rev. A. E. Renn, D. D.	Arcadia, Mansfield (St. Matthew's)	1902
278	Rev. V. G. A. Tressler, Ph. D.	No pastorate, professor in Hamma Divinity School	1902
279	Rev. A. D. Gilbert	West Liberty	1903
280	Rev. W. C. Laughbaum	Nevada	1903
281	Rev. A. B. Shrader	Shelby	1903

PASTORS OF WITTENBERG SYNOD FROM 1847 TO 1916—Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1911; dismissed to Nebraska Synod	From Miami Synod; president Wittenberg Synod 1906 and 1907.	1896
1902; dismissed to Pittsburg Synod	From Miami Synod.....	1898
1909; dismissed to Maryland Synod	From Olive Branch Synod; secretary Wittenberg Synod 1905 and 1906	1891
.....	From East Ohio Synod.....	1871
Died May 6, 1902.....	From Northern Illinois Synod....	1872
.....	From Miami Synod; president Wittenberg Synod 1904 and 1905.	1894
1903; dismissed to East Ohio Synod	From Synod of North Carolina..	.....
1902; dismissed to Northern Illinois Synod.....	From Central Pa. Synod.....	1901
1905; dismissed to Northern Indiana Synod.....	From East Ohio Synod.....	1901
1907; dismissed to Kansas Synod	Licensed and ordained.....	1902
1902; dismissed to East Ohio Synod	Licensed	1902
1904; dismissed to Allegheny Synod	From Pittsburg Synod.....	1893
1906; dismissed to Southern Illinois Synod.....	From Synod of Kansas.....	.....
1912; dismissed to East Ohio Synod	From Olive Branch Synod; statistical secretary 1906-1911.....	1894
1905; dismissed to Kansas Synod	From Miami Synod.....	1896
.....	From Synod of California; president Wittenberg Synod 1913 and 1914	1891
1906; dismissed to Northern Indiana Synod.....	Licensed and ordained.....	1903
.....	Licensed and ordained; Sec'y Wittenberg Synod 1909 and 1910.	1903
1904; dismissed to Iowa Synod	From Kansas Synod.....	.....

PASTORS OF WITTENBERG SYNOD FROM 1847 TO 1916 — Continued

No.	Pastors.	Charges Served.	When Received.
282	Rev. S. P. Long, D. D...	Mansfield (1st Church)....	1903
283	Rev. S. S. Kauffman. D. D.	Findlay (1st Church).....	1903
284	Rev. Hugh McClintick...	Ohio City, Montpelier.....	1903
285	Rev. W. P. Rilling.....	Bluffton, Arlington	1903
286	Rev. C. A. Hackenberg..	Leipsic	1903
287	Rev. G. G. Clark.....	Lucas	1904
288	Rev. Jas. M. Barnes.....	No pastorate	1904
289	Rev. Allen O. Becker....	Lima, Bryan	1904
290	Rev. H. C. Funk.....	Shelby	1904
291	Rev. H. B. Burkholder.	Bellville	1905
292	Rev. J. H. Fetterolf.....	North Robinson	1905
293	Rev. S. D. Steffey.....	McClure, Bellville	1905
294	Rev. J. H. Straw.....	North Baltimore	1905
295	Rev. Roy S. Bowers.....	Carey, Findlay (1st Ch.)..	1905
296	Rev. Francis M. Keller..	Mansfield, (St. Matthew's)	1905
297	Rev. F. M. Traub.....	Lima, West Liberty.....	1905
		Missionary to Africa.....	1911
298	Rev. Oliver F. Weaver..	Mt. Zion (Lucas).....	1906
299	Rev. J. M. Weber.....	West Liberty, Montpelier.	1906
300	Rev. A. B. Garman.....	North Baltimore	1907
301	Rev. E. L. Spaid.....	Carey	1907
302	Rev. H. M. Nicholson....	Lucas, North Robinson, Bellville, Perrysville.....	1907
303	Rev. H. C. Garvic.....	Perrysville, Mansfield (St. Matthew)	1907

PASTORS OF WITTENBERG SYNOD FROM 1847 TO 1916—Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
.....	From Joint Synod of Ohio (First District), president Wittenberg Synod 1908-1909.....	1886
1907; dismissed to Northern Illinois Synod.....	From East Ohio Synod.....	1886
Died April 29, 1914.....	From East Ohio Synod.....	.....
1906; dismissed to East Ohio Synod	From Miami Synod.....	1900
1909; dismissed to Miami Synod	From Miami Synod.....	.....
1907; dismissed to the Synod of Kansas.....	Licensed and ordained; author of "History of Wittenberg College," 1887	1904
1905; dismissed to Iowa Synod	Licensed and ordained.....	1904
1916; dismissed to East Ohio Synod	From Northern Indiana Synod...	1898
1910; dismissed to California Synod	From Northern Illinois Synod; Secretary Wittenberg Synod 1907-1908	.....
1907; dismissed to Miami Synod	Licensed and ordained.....	1905
1907; dismissed to Kansas Synod	From West Pa. Synod.....	1896
1909; dismissed to Southern Illinois Synod.....	From Holston Synod of the United Synod of the South.....	.....
1907; dismissed to East Pa. Synod	From Allegheny Synod.....	.....
1912; dismissed to East Ohio Synod	Licentiate from East Ohio Synod.	1905
1908; dismissed to Northern Illinois Synod.....	From Central Illinois Synod.....	1902
.....	From East Pa. Synod; stationed at Monrovia, Liberia.....	.....
1908; dismissed to Iowa Synod	Licensed and ordained.....	1906
1910; dismissed to Northern Indiana Synod.....	From East Ohio Synod.....	1905
1911; dismissed to Northern Indiana Synod.....	From Miami Synod.....	1900
.....	From Miami Synod; secretary Wittenberg Synod 1912-1913.....	1899
.....	From East Ohio Synod.....	1904
1912; dismissed to Kansas Synod	From Miami Synod; author of "Handbook of Christian Truth;" secretary Wittenberg Synod in 1911	1907

PASTORS OF WITTENBERG SYNOD FROM 1847 TO 1916—Continued

No.	Pastors.	Charges Served.	When Received.
304	Rev. E. Ray Richards....	Bluffton	1907
305	Rev. N. S. Luz.....	Ohio City, Arlington.....	1908
306	Rev. Rees E. Tulloss.....	No pastorate	1908
307	Rev. Geo. H. Weber.....	No pastorate	1908
308	Rev. R. A. Harshman....	No pastorate	1908
309	Rev. D. E. Rupley.....	Findlay (Trinity)	1908
310	Rev. J. W. Bressler.....	Continental, Tiro	1908
311	Rev. M. L. Schmucker...	North Mansfield	1909
312	Rev. C. E. Kuhnert.....	No pastorate	1909
313	Rev. P. B. Fasold.....	Bluffton	1909
314	Rev. F. W. Rohlfing, D. D.	Van Wert	1909
315	Rev. G. C. Schaub.....	Lima	1909
316	Rev. M. D. Gaver.....	Bellville	1910
317	Rev. Chas. R. Bowers....	Leipsic	1910
318	Rev. P. A. Hartman.....	Ohio City	1910
319	Rev. M. I. Powell.....	Convoy, Marion	1910
320	Rev. Amos Sell.....	Retired	1910
321	Rev. H. L. Greenawalt...	Crestline	1910
322	Rev. C. Rollin Sherck....	Leipsic	1911
323	Rev. J. H. Neuhauser....	Shelby	1911
324	Rev. Dwight P. Bair.....	No pastorate	1911
325	Rev. Chas. S. Foust.....	No pastorate	1911
326	Rev. Jno. B. Gardner....	No pastorate	1911
327	Rev. Clyde E. Xander...	No pastorate	1911
328	Rev. D. Bruce Young....	No pastorate	1911
329	Rev. J. L. Marvin.....	Ohio City, North Robinson	1911
330	Rev. Paul W. Koller.....	Mansfield (St. Luke's)....	1912

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Continued

Time of Dismissal.	General Remarks.	Entered Ministry.
1909; dismissed to Miami Synod	From District Synod Ohio (G. C.)	.....
1916; dismissed to Joint Synod of Ohio	From Wartburg Synod	1900
1909; dismissed to Northern Indiana Synod	Licensed and ordained	1908
1909; dismissed to Rocky Mountain Synod	Licensed and ordained	1908
1909; dismissed to East Ohio Synod	Licensed and ordained	1908
1910; dismissed to Pittsburg Synod	From East Pa. Synod	.....
1912; dismissed to East Ohio Synod	From Miami Synod	1908
1912; dismissed to Allegheny Synod	From Pittsburg Synod	.....
1910; dismissed to Allegheny Synod	Licensed	1910
1911; dismissed to West Pa. Synod	From Maryland Synod	.....
1916; dismissed to Olive Branch Synod	From Joint Synod of Ohio (Concordia District)	1894
1913; dismissed to Olive Branch Synod	From Joint Synod of Ohio	.....
1912; dismissed to East Ohio Synod	From Maryland Synod	.....
1910; dismissed to Northern Indiana Synod	From Northern Indiana Synod	1907
1912; dismissed to East Ohio Synod	From East Ohio Synod Licensed and ordained	1903 1910
.....	From Pennsylvania Synod	.....
1913; dismissed to the Miami Synod	From East Ohio Synod	1899
1915; dismissed to Iowa Synod	From Olive Branch Synod From Northern Indiana Synod	1893 1903
1912; dismissed to Northern Indiana Synod	Licensed and ordained	1911
1912; dismissed to Miami Synod	Licensed and ordained	1911
1912; dismissed to Northern Indiana Synod	Licensed and ordained	1911
1913; dismissed to Miami Synod	Licensed and ordained	1911
1913; dismissed to Miami Synod	Licensed and ordained	1911
1915; dismissed to Synod of West Va.	From Northern Indiana Synod From New York Synod	1909 1897
.....		

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Concluded

No.	Pastors.	Charges Served.	When Received.
331	Rev. W. K. Gotwald.....	{ Wapakoneta	1912
		{ Post-graduate student.....	1914
332	Rev. J. O. Simon.....	Findlay (1st Church).....	1912
333	Rev. D. C. Burnite.....	Galion	1912
334	Rev. C. G. Stacy.....	Sulphur Springs	1912
335	Rev. J. E. Zimmerman...	Mansfield (St. Mark's)....	1913
336	Rev. R. H. Gearhart.....	Mansfield (St. Matthew's).	1913
337	Rev. Arthur J. Hall.....	Tiro	1913
338	Rev. E. P. Scharff.....	North Baltimore	1913
339	Rev. J. H. C. Manifold..	Plymouth	1914
340	Rev. W. L. Guard, D. D.	Lima	1914
341	Rev. H. Allen Leader....	Convoy	1914
342	Rev. Chas. A. Kuenzli....	Arlington	1914
343	Rev. J. F. Marlatte.....	Bellville	1914
344	Rev. J. A. Laughbaum...	Ohio City	1914
345	Rev. E. E. Campbell.....	Sulphur Springs	1914
356	Rev. T. Earnhart.....	Lucas	1915
347	Rev. W. C. Spayde.....	Lima	1915
348	Rev. A. K. Jones.....	Bloomdale	1915
349	Rev. G. C. Leonard.....	Missionary to Africa, Monrovia, Liberia	1915
350	Rev. R. Rasmussen.....	McClure	1915
351	Rev. A. C. Kanzinger....	Crestline	1915
352	Rev. Ross Stover.....	Wapakoneta	1915
353	Rev. W. R. Guise.....	No pastorate	1915
354	Rev. Clayton A. Robertson	No pastorate	1915
355	Rev. Chas. F. Sheriff.....	No pastorate	1915
356	Rev. Wm. A. Bridges....	No pastorate	1915
357	Rev. C. F. Koch.....	No pastorate	1915
358	Rev. C. S. Powell.....	No pastorate	1915
359	Rev. Raymond A. Houk.	No pastorate	1915
360	Rev. Ross Miller.....	Shiloh	1916
361	Rev. H. S. Rhoads.....	Leipsic	1916
362	Rev. Harry D. Newcomer	Van Wert	1916
363	Rev. Chas. A. Lantz.....	No pastorate	1916

PASTORS OF WITTENBERG SYNOD FROM 1847 to 1916 — Concluded

Time of Dismissal.	General Remarks.	Entered Ministry.
.....	From Northern Indiana Synod....	1908
.....	From Northern Indiana Synod....	1904
1916; dismissed to Susquehanna Synod	From West Pa. Synod.....	1904
1914; dismissed to Synod of Kansas	From Pittsburg Synod.....	1900
.....	From Susquehanna Synod.....	1901
1915; dismissed to East Pa. Synod	Licentiate from Maryland Synod; ordained by Wittenberg Synod.	1913
.....	Licensed and ordained.....	1913
.....	From Miami Synod.....	1913
1915; dismissed to East Pa. Synod.....	From Susquehanna Synod.....	.....
1914; dismissed to Miami Synod	From Miami Synod.....	1893
.....	From Northern Indiana Synod.,.	1897
Died July 2, 1914.....	Licensed 1914	1914
.....	Licensed and ordained.....	1913
1915; dismissed to Miami Synod	Licensed and ordained.....	1914
.....	From Northern Indiana Synod....	1895
.....	From Northern ndiana Synod....	1870
.....	From Pittsburg Synod.....	1898
.....	From East Ohio Synod.....	1913
.....	From Miami Synod.....	1913
.....	From East Ohio Synod.....	1915
.....	From Olive Branch Synod.....	1915
.....	From Miami Synod.....	1915
1916; dismissed to East Ohio Synod	Licensed and ordained.....	1915
1916; dismissed to Northern Indiana Synod.....	Licensed and ordained.....	1915
1916; dismissed to Northern Indiana Synod.....	Licensed and ordained.....	1915
1916; dismissed to East Ohio Synod	Licensed and ordained.....	1915
1915; dismissed to Nebraska Synod	Licensed and ordained.....	1915
1915; dismissed to Nebraska Synod	Licensed and ordained.....	1915
1915; dismissed to Miami Synod	Licensed and ordained.....	1915
.....	From Miami Synod.....	1915
.....	From Allegheny Synod.....	.....
.....	From Maryland Synod.....	.....
1916; dismissed to Susquehanna Synod	Ordained	1916

INDEX.

PAGE

Academy, Greentown 100
Adams, Rev. S. S.....380, 381
Anniversary, Fiftieth, Program..... 84
Annual Synodical Conventions..... 510
Annual Conventions, W. H. & F. M. Society..... 597
Appendix A..... 528
Appendix B..... 536
Apportionment System 137
Arcadia Congregation 419
Arlington Congregation 173
Augsburg Confession 48, 49
Augsburg Mission (Toledo)..... 429

Baltzly, Rev. O. D., D. D.....208, 213
Bell, Rev. A. E.....306, 427, 429
Bell, Rev. E. K., D. D.....208, 470
Bellefontaine Congregation 374
Old Church 379
New Church 383
Belleville, St. Paul's Congregation..... 439
Church 441
Belmer, Rev. H. B., D. D..... 471
Berkey, Rev. C. E..... 459
Bethel Congregation (N. Findlay)..... 436
Bethlehem Congregation (Convoy)..... 284
Bloomdale Congregation 421
Bluffton Congregation 437
Bookwalter, Hon. Jno. W.....242, 327
Boundaries, Conference 86
Boundaries, Synodical 43
Defined 44
Rules governing 45
Breckenridge, Mrs. Dr. S. F..... 142
Brickley, Rev. J. P.....375, 377
Bright, Rev. Geo. S..... 367

PAGE

Brotherhoods, Lutheran 115
Brown, Rev. A. R. 356, 358
Brown-Kneisly Controversy 394, 395
Bryan Congregation 404
Bucyrus, St. Paul's Congregation 274
Church 276
Legacies 288
By-Laws, Synodical 72

Campbell, Rev. E. E. 186
Carey, Congregation 394
Church 396
Catechization — A Historic Method 107
Action of Synod 108
Varied Observance 109
Relation to Church's Progress 110
Chautauqua, Lutheran 100
Chimes, Van Wert Church 413
Church Organizations 158
Clay's Congregation 271
Conferences, Special 32
Purposes of 85
Confessional Basis 46-49
Constitution of Synod 59-72
Continental Congregation 165
Convoy Congregation 290
Church 292
Corresponding Sec'y W. H. & F. M. Society, Report 504
Crestline Congregation 329
Old Church 333
New Church 339
Criley, Rev. W. W., D. D. 462, 473, 474
Crouse, Rev. Joshua, D. D. 25, 39, 40, 89-91, 158, 159, 161, 278, 464, 465
Crouse, Memorial Congregation 160
Crouse, Rev. B. F. 337
Culler Chair of Sacred Philology 451
Culler, Rev. J. H., D. D. 273, 424, 484

PAGE
Culler, Rev. Isaac 262
Cummings, Hon. S. G. 156, 157

Dark Days in all our Churches 462
Definite Platform, Adopted 49-53
Strictures of other Synods 54
Wittenberg Synod's replies 54-56
Delegates to General Synod — Table of 519
Deunquat Congregation 353
Diehl, Rev. M., D. D 315
Directors of Wittenberg College — List of 525
District Luther Leagues 129
Doctrinal Basis of General Synod 94
What it defined 94
Doctrinal Basis of Wittenberg Synod 48
Doner, Rev. Abraham, Salary Record 238
Dornblaser, Rev. E. H., D. D 249-257
Longest pastorate 256

Education — Beneficiary 102
First student aided 103
Amounts allowed 103-104
Rules and Regulations 80
Uniform Rules 105
Education — Christian 96-98
Denominational 101
Emmanuel Congregation 417
Emminger, James H. 136, 153-156, 205
Ernsberger, Rev. C. S., D. D. 137, 162, 288, 290, 346, 347, 355, 416, 483
Essick, Rev. Prof. A. 317
Expansion — Period of 88
Men prominent in 90
Some causes noted 91, 92

Fenner, Rev. S. 221, 223-225, 458
Fenner, Rev. H. K., D. D. 336, 337
Fiftieth Anniversary of Synod 84

PAGE

Financial Development 152
Findlay Congregation 467
Church 472
Trinity Congregation (N. Findlay) 433
Firey, Rev. M. J., D. D. 225, 226, 322, 325
Foust, Rev. D. I. 335, 361
Frontz, Rev. C. E. 464, 467
Funk, Rev. H. C. 367, 368
Funkey, Rev. Wm. J. 346

Galion Congregation 287
Church 289
Gardner, Rev. C. E., D. D. 326
Garvic, Rev. Howard C. 389
Gearhart, Rev. R. H. 389
Geiger, Rev. A. M., D. D. 401, 402
Girl's School, Efforts to Establish 100
Goodlin, Rev. J. W., D. D. 162, 377
Gotwald, Rev. L. A., D. D. 245-248
Grau, Rev. G. M., D. D. 164-168, 200
Greenawalt, Rev. S. E., D. D. 146, 381, 477, 488, 490, 491
Greentown Academy 100

Habey, Rev. and Mrs. W. M. 149
Hall, Rev. H. H., D. D. 404
Hall, Rev. J. A., D. D. 199
Halverstadt, Rev. R. A. 340
Hamma, Rev. M. W., D. D. 319-322
Heck, Rev. J. H. 318
Heibert, Rev. F. B. 395, 396
Height, Rev. A. R. 403
Helwig, Rev. Jno. B., D. D. 319, 323, 324
Hill, Rev. Thomas 103, 265, 338
Historical Theology, Professorship 99, 112
Hoffman, Rev. J. H. 221
Holmes Township Congregation 421
Houk, Rev. A. J. 263, 267
Howbert, Rev. A. R., D. D. 191, 192, 196, 330
Hundley, Rev. A. A., D. D. 290, 435

PAGE
Imhoff, Rev. A. J., D. D.....33, 469–471
Infant Baptism — First in Richland County.....443, 434

Kanzinger, Rev. A. C.....340, 341
Kauffman, Rev. S. S., D. D.....474, 465
Keller, Rev. Ezra, D. D.....311, 312–315, 375
Keller, Rev. F. M.....388
Kirtland, Rev. A. B.....334, 350
Kissell, Rev. and Mrs. A. J.....147
Kneisly–Brown Controversy 394, 395
Koller, Rev. Paul W.....209, 210
Kuenzli, Rev. Chas. A.....174, 175
Kuhn, Rev. Andrew.....31, 42, 264
Kunkelman, Rev. M. L.....362

Lang, Rev. Henry.....34, 35
Latest Improvement I Ch. Mansfield.....233
Laughbaum, Rev. W. C.....353
Lawrence, Rev. H. S.....404
Laymen's Movement 114
Leamer, Rev. F. E.....296
Leesville Congregation 341
Leipsic Congregation 343
Church 345, 347
St. John's Congregation.....348
Leiter, Rev. George.....220
Lerch, Rev. J. E.....363
Lilly, Rev. W. H.....404
Lima Congregation 234
Church 235
London Congregation (St. Peter's).....268
Church 269
Long, Rev. S. P., D. D.....211, 230-234
Longest Pastorates in Synod.....256, 279
Loss Creek Congregation 181
Church 183
Lucas, St. Paul's Congregation.....415

PAGE

Luther League 126
State Organization 127
District Leagues 129
Lutheran Chautauqua 100

Malinta Congregation 167
Mansfield, I Lutheran Congregation..... 217
Old Church 218
New Church 231
Latest addition 233
St. Luke's Congregation..... 201
St. Mark's Congregation..... 211
Church 212
St. Matthew's Congregation..... 387
Church 392
Marion Congregation 168
Marlatte, Rev. J. Frank..... 448
Matthis, Rev. F. A.....258, 424–426, 438
McClure Congregation (St. Paul's)..... 164
McComb Congregation 488
McKenzie, Rev. D. L..... 405
Methods of Work.....36, 37
Mifflin Congregation 453
Church 455
Miller City Congregation..... 489
Miller, Rev. A. C., D. D.....200, 234, 390–393, 487
Ministerial Education, Regulations..... 80
Missionary Development 131
Missionary Efforts Unorganized..... 133
Missionary Organization, Beginnings of..... 135
Missionary Superintendent 137
Montpelier Pastorate 272
Mt. Zion Congregation (W. Liberty)..... 196
Mt. Bethel Congregation..... 265
Church 267
Mt. Zion Congregation (Convoy)..... 286
Mt. Zion Congregation (Lucas)..... 449
Church and Parsonage..... 452
Mt. Zion Congregation (Williams County)..... 274

PAGE

Myers' Congregation 371
Church 373

Neuhauser, Rev. J. H. 368–371
Nevada Congregation 349
Church 352
New Salem Congregation 194
Church 195
North Baltimore Congregation 490
Church 492
North Mansfield Pastorate 259
Oakland Congregation 259
Church 261
Mt. Bethel Congregation 264
Church 267
St. Peter's Congregation 268
Church 269
Clay's Congregation 270
North Robinson Congregation 185
Church 187

Oesterlen Orphans' Home 145, 148
Organized and Incorporated 146
First Superintendent and Matron 147
Matron's Death 149
Boys' Dormitory 150
How Supported 150, 151
Officer, Rev. Morris 132, 318, 399
Ohio City Congregation 302
Oldest Congregations in Wittenberg Synod 194, 237, 257, 269, 332, 341, 346, 355, 398
Order of Business 73, 74
Organization of Synod 41

Parochial Reports — Summary 516
Perrysville Congregation (Grace) 384
Philadelphia Congregation (W. Liberty) 191

PAGE

Pioneers, Early 19
Missionary, Rev. F. J. Ruth..... 20
Settlements 21
Pleasant Valley Congregation..... 386
Plymouth Congregation 198
Porch, Rev. F. M., D. D..... 402
Powell, Rev. M. I.....170, 282

Renn, Rev. A. E., D. D..... 388
Republic Congregation 257
Rice, Rev. Chas. E., D. D..... 381
Richards, Rev. Dr. J. W..... 46
Rockey, Rev. Chas H..... 338
Rohlfing, Rev. F. W., D. D..... 406
Rowe, Rev. A. D..... 136
Rules of Order..... 74
Ruth, Rev. F. J.....20–25, 38, 41, 217–219, 264–266, 371, 372
Ryder, Rev. Jno. W.....167, 258

Salem Congregation, Richland County..... 443
Scharf, Rev. E. P.....494, 495
Schindler, Peter A.....254, 328
Shawber, John 152, 480
Shearer, Rev. J. F..... 361
Shelby Congregation 356
Church and Parsonage..... 366
Shiloh Congregation (Mt. Hope)..... 200
Shrader, Rev. A. B..... 369
Simon, Rev. J. O..... 478
Simon, Rev. E. W., D. D..... 324
Singley, Rev. W. H., D. D.....301, 365, 380
Smith, Rev. D. W., D. D.....207, 226, 323
Spaid, Rev. E. Luther.....396, 397
Sprecher, Rev. Samuel, D. D.....315, 316
Springfield I Ch. Congregation..... 309
Church 321
II Ch. Congregation..... 241
Church 247
Spring Mills Congregation..... 216

PAGE
St. John's Congregation (Richland County) 385
Stacey, Rev. C. G. 181
Standing Regulations (Synodical) 76
Statistical Secretaries 86
State Luther League 127
Statistics, Chapter IX 497
Steele, Alexander 444
Stover, Rev. Ross H. 484–487
Strandler, John 410
Stryker Congregation 427
Stuckenberg, Rev. H. C. 433–435
Sulphur Springs Congregation 176
Church 179
Summers, Rev. D. 458
Sunday School Progress 118
National Convention 120
Synodical Conventions 121
Widening Scope 122
Synodical W. H. and F. M. Society 138-142
Synodical Organization, First 32

Tiffin Congregation 460
Church 463
Parsonage 465
Titus, Rev. T. T. 318, 319
Toledo, Glenwood Ave. Congregation 304
Treasurer W. H. and F. M. S. Report 1915 502
Treasurer's W. H. and F. M. S. Summary Report 501
Tressler, Rev. V. G. A., D. D. 106
Trinity Congregation (Sherer's) 291

Uhl, Rev. B. B. 214, 491
Upper Sandusky Congregation 456

Vaulue Congregation 397
Van Wert Congregation 399
Old Church 401
Interior 402
New Church 412

LIBRARY
WINEBRENNER THEOLOGICAL SEMINARY

PAGE

Wapakoneta Congregation 480
Churches, Old and New..... 481
Grace Congregation 487
Weddell, Rev. A. J..... 317
Wells, Rev. H..... 401
West Cairo Congregation..... 237
West Jefferson Congregation..... 273
West Liberty Congregation..... 189
Wiles, Rev. H. L., D. D.....217, 226–230, 416, 418
Wilhelm, Rev. M. L..... 362
Wittenberg College 96-98
Endowment, First Effort..... 99
Agents and Secretaries from Witt. Syn. 99
Members of Board of Directors.... 525
Women's Home and Foreign Missionary Society..... 138
Woodview, St. John's Congregation..... 446
Woodruff, Marvin G..... 409
Worman, Rev. I. D..... 406

Young People's Movement 124
Recognition by Synod..... 125
State Luther League Organized..... 127
District Leagues 128

Zimmerman, Rev. H. E.....215, 216

MUHLENBERG THEOLOGICAL SEMINARY

WINEBRENNER SEMINARY
BX8042.038 E76
Ernsberger, C. S./A history of the wimai Witte
3 0733 00023 1530

WINEBRENNER SEMINARY LIBRARY

.0 38 A history of the Wittenberg
E76 Synod of the General ...

DATE DUE		
8-12-90		
5-2-91		

WINEBRENNER THEOLOGICAL
SEMINARY LIBRARY
701 E. Melrose Avenue
Findlay, Ohio 45840